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अप्रतिम निरूपण।

अर्थात्

पण्डित बालादत्त दौर्गादत्ति कृत

अप्रतिमप्रतिमा नामक पुस्तक की

आर्य्यसमाजकी ओर

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स्वदेश बान्धवों की

भ्रम निवारणार्थ आर्य्य समाज

देहरादूनके एक सभासदने निर्म्माण किया

कलकत्ता

बड़ाबजार ५२ नं० राजा कटरा

आर्य्यावर्त्त यन्त्रमें

मुद्रित हुआ।

भूमिका

यह प्रत्येक भारतवासी को मन्तव्य होगा कि जिस समय से इस देश में आर्य्यसमाज का आरम्भ हुआ है तभीसे पूर्व काल के मत निश्चय, विद्या, नीति और विज्ञानादि का आर्ष ग्रन्थानुसार दिन प्रति दिन प्रचार होने लगा, किन्तु शोक इस बातका है कि, ऐसे सभ्य सामाजिक प्रचारसे वर्त्तमान आर्य्य जाति में एक विचित्र हलचल पड़ गयी, और एक अपूर्व कोलाहल मचने लगा, यहांतक कि यदि इस घटना को हम पोप लिओ दि टेन्थ और मार्टिन लूथर के १५२० ईसवीके समयके संग तुलना करें तो प्रायः एकहीसा प्रतीत होता है परंतु कोटिशः धन्यवाद है करुणानिधि परमेश्वरको कि जिस्की कृपासे आज दिन हम एक ऐसे राजाकी प्रजा हैं कि जो नितप्र नये लाड़ से हमें रिझा रहा है, दिन प्रतिदिन हमारे रोम२ की रक्षाकर रहा है हमारे मान और प्रतिष्ठा के बढ़ाने की विशेष चिन्ता कर रहा है जिस का जितना सामर्थ्य हो अपने अनुभव के आशय को वे खटके प्रकाश करे जिसका जो इष्ट और श्रद्धेय है जिस बिधि चाहे उसका पालन करे, किसी की क्या शक्ति है जो विघ्न डाल सके।

हे सर्व सक्तिमान् जगत्कर्त्ता न्यायमय परमेश्वर हमारी मुक्तकण्ठसे यही प्रार्थना है कि इस प्रकार का राज्य प्रबन्ध हमारे शरीर, आत्मा, धर्म्म, और विद्याके रक्षार्थ सदा चिरस्थायी रहे॥

हम पाठकोंसे अत्यन्त नम्र होकर निवेदन करते हैं कि इस पुस्तकके लिखने से हमारा यह अभिप्राय लेश मात्र नहीं

कि हम अपनी जीत और प्रतिवादी की हार प्रसिद्ध करें अथवा उनके लेखों का खण्डन करना ही प्रयोजन रख कर स्वकीर्ति और बड़ाई प्राप्त करनेके अभिलाषी हों, किंतु हमारा मुख्य और आन्तरिक आशय पक्षपात रहित सज्जन धर्मात्मा जनों पर यह बात प्रकाश करने से है कि जो महाशय आर्यसमाजके प्रतिकूल अनेक प्रकारकी चेष्टाओंमें प्रवृत्त हैं नित्यप्रति इस के हानिकारक उपायोंके विचारमें यत्नवान् रहते हैं तथा जो विषय अद्यावधि अनेक तर्क वितर्क और यथेष्ट वाद विवाद सहित निर्णय और निश्चय होचुके पुनर्वार उनही प्रसंग और उनही विषयोंसे पूर्ण लेखोंको प्रकाश करके आर्यसमाजको बाधा पहुं चानेके इच्छुक हैं, वे अत्यंतही भूलके वशीभूतहैं वे अपनी महा हानि आपही कर रहे हैं वे अपना समय निरर्थक गवा रहे हैं अपने धन और परामर्शको वृथा नष्ट कररहे हैं उक्त प्रकारके सम्पूर्ण महात्मा पुरुषों से हमारी सविनय प्रार्थना है कि आज दिन वह समय नहीं है कि आप इस प्रकार परस्पर विद्वेष में प्रवृत्त रहें और समयकी बहु मूल्यताको किंचित्‌भी न पहिचान कर जो आपका स्वजाति और स्वदेशार्थ यथार्थ करतव्य है उससे अज्ञही बने रहें मूतके निवाचको सत्य बिश्राम जानें और जो सत्य ऐश्वर्यांके साधन हैं उनका चिन्तन न करें।

यदि आप कृपाकरके प्रथम भारतवर्षकी भूत और वर्तमान अवस्थाको परस्पर तोलें पश्चात् भूगोलकी अन्य जातीयोंके अनेक व्यापार प्रयत्न उद्योग और धर्मोंकी ओर दृष्टि करें कि जो वे अपने मान गौरव और सामाजिक आत्मिक और व्याव-हारिकदशा उन्नत करनेके अर्थ परम दृढ़तासे कररहे हैं तो आप को तत्क्षणही अनुभव होजावे कि आपक्या कररहे हैं और आप का कर्तव्य क्या है आप मुखसे क्या कहते हैं और क्या बोलने

में आपका कल्याण है, आपने क्या समझरक्खा है और क्या स-मझनेकी ओर आपको ध्यान लगाना चाहिये सारांश इस कथनका यही है कि जिसकामके करनेसे देशका सच्चा उपकार होवे जिस योग्य रीतिसे जाति वान्धवोंके विद्या बल पराक्रम सत्यज्ञान और परस्पर ऐक्य और प्रीतिकी उन्नति हो जिससे एक दूसरेके सुख और दुःखको सत्यभावसे पहिचानने लगें वही काम करना वही व्यवहार वर्त्तना और वही उपदेश करना अपना परम कर्त्तव्य जानें और इस प्रकारके वृथा झगड़े उठा-नेसे हानिके अतिरिक्त किसी प्रकारका लाभ न समझें आप आर्यसमाजको अपना विरोधि धर्मद्रोही और सर्वथा अपने से भिन्न अनुभव करते हो परन्तु हम कहते हैं कि आप निरे विपरी तार्थ ग्राही हैं जो सच्चे परम मित्रको शत्रु और सत्य धर्मरक्षक को धर्मद्रोही और अपनी सच्ची सहानभूति (हमदर्दी) प्रकाश करने वालेको अपनेसे भिन्न मानते हो भला जो नाना प्रकार की उत्तम २ विद्याओंके आकर थे जिनसे नीति विज्ञान धर्म और श्रेष्ट व्यवहारका स्रोत प्रवाह होकर सर्वत्र भूगोलमें फैला जिनसे द्वीप द्वीपांतर के मनुष्य सुशिक्षा सद्विद्या प्राप्त कर २ के परम विद्वान बने, अब हम और आप क्या उन्हींकी सन्तान नहीं हैं जो सौमें दशभी साक्षर नहीं दीखते विद्यामें यथार्थ गु णोंकोजड़ मूलसेही पहिचानना भूलगये विद्याकी वृद्धि करना व्य वहारसे वाहिर करबैठे अविद्याके जालमें फस और अपने सत्य और प्राचीन धर्मको खोजना छोड़कर इतर ईसाई ओर महम्मदि आदि धर्ममें प्रवृत होने लगे ऐसे कठिन समयमें आर्यसमाजने उन पूर्वकालके विद्यार्णव तथा सुसभ्य गणोंकी प्रशंसा उनके गुणानुवाद और उनके यशका डन्का मचाया उनके सिद्धान्तोंके यथार्थ खोजमें उद्यत होकर यानकाश्य उनका प्रकाश किया

संस्कृत अध्यायनार्थ लोगोंको उत्साहित किया जहांतहां पाठशाला स्थापन करनेमें यत्नवान् हुआ तो क्या यह आपने विरोधके लक्षण समझे ?क्या आर्यसमाजनें आपको यह अनुभाव जताया? जब स्कूलों पाठशालाओं और राजगृहमें उर्दू और फारसीका (जो न राजभाषा हैं और न प्रजाकी बोली है) अटल राज्य स्थिर होरहा है जिसके हेतु मातृभाषा देवनागरीका प्रचार देशसे दिनोंदिन उठने लगा और आर्य्यसन्तान निज बोलीको अन्य बोली अनुभव करने लगे पूर्व्वोक्त उर्दू फारसीके स्थानमें देवनागरी प्रचारार्थ एज्यूकेशन कमीशनमें प्रस्ताव अर्पण करने निवेदनपत्र पहुँचाने जहां तहां साधारण जनोंकी सभा जोड़नेमें (यद्यपि कृतकार्य्य न हुआ) आर्य्यसमाजने कुछ उद्योग किया और अबभी उसके यथार्थ गुणोंके प्रकाशार्थ और पुनरुद्धारार्थ यथा शक्ति यत्नवान्हैं तो क्या इस व्योहारको आप अपने विरुद्ध प्रतीत करते हैं ? आर्य्य-जातिके बल वीर्य्य और आजीवनका मूल विनाशक चिरकालसे प्रचलित जो गोबध हो रहा है इसके निवारण करने इसका हानिजनक परिणाम राज्याधिकारियां तक पहुंचाने और उनकी सहायतार्थ प्रार्थना करने इत्यादि कार्यसिद्धिके अर्थ नगर२ में गोरक्षिणीसभा स्थापित करनेमें जो आर्य्यसमाज प्रयत्न करताहै सो क्या इसकोभी आप वैपरीत्यके हेतु मानते हैं ? जहां तनिकभी आर्य्यसमाजके यह कान पड़ जावे कि अमुक स्थानमें अमुक आर्य्यबन्धु (अर्थात् जो अपनेको हिन्दू कहनेमें प्रसन्न हैं) भ्रान्तिवश अपना धर्म्म त्यागकर ईसाई वा महम्मदी मत धारण करनेको है सामाजिक लोग तुरन्त अपना काम धन्दा सब छोड़ छाड़ अनेक प्रकारका व्यय और श्रम उठाकर उसे सत्योपदेश करनेमें उद्यत होजाते हैं और अपनी जातिसे बाहर नहीं जाने देते इतयादि

इसप्रकारके वर्त्ताव होनेसे आर्य्यसमाज क्या धर्म्मविनाशक और द्रोही ठहराया जासक्ता है ? आप आर्य्यसमाजको वेदविरुद्ध और उसके उपदेशोंको सत्य सनातन मर्य्यादाओंके रुद्ध करनेवाले और दानादि व्यवहारोंके हटानेवाले कहते हैं तो आर्य्यसमाज का इस प्रकार उपदेश करना कि मनुष्य मात्र ब्रह्मचर्य्यादि आश्रमोंको धारण करें, सत्यविद्या और सत्यज्ञान प्राप्त करें, आत्मज्ञान और इन्द्रियोंके विरोधमें यत्नवान् होवें, श्रेष्ठ जनों ब्राह्मणों और विद्वान् महात्माओंका सत्सङ्ग धारण करें, पञ्च महायज्ञादि कर्म्मोंमें प्रवृत्त होवें, विद्वानों माता पितादिकी यथार्थ सेवामें तत्पर रहें, गर्भाधानसे आदि ले अन्त्येष्टि पर्य्यन्त सोलहों संस्कारोंको पालन करें इत्यादि ये सम्पूर्ण व्याख्यान और उपदेश कि जिनका प्रचार आर्य्यसमाजकी ओरसे होता है क्या वेदविरुद्ध है ?क्या इनसब कर्म्मोंका अनुष्ठान वेदोंसेवर्ज्जित है ? क्या आर्य्यसमाजका मांस भक्षण मद्य सेवनादि कर्म्मोंको दूषित ठहराना युक्तिपूर्व्वक तथा विद्यादि प्रमाणोंसे इन्हें पापकर्म्म और हानिकारक सिद्ध करना, विवाहादि उत्सवोंमें वृथा और निष्फल धनके व्ययको रोकना इत्यादि व्यवहार आप उत्तम मर्य्यादाओंका प्रतिबन्ध होना समझते हैं ? आप विचारें दान नाम है अपनी वस्तु दूसरेके उपकारार्थ दे देनेका परन्तु जब दूसरेको दान समझ कर कोई पदार्थ अथवा धन दिया और लेनेवालेने उस धनादिको अपने अज्ञानसे मद्यपान व्यभिचारादि बुरे कामोंमें व्यय किया तो दानका जो यथार्थमें अर्थ है सो जाता रहा अर्थात् उपकारके बदले उस लेनेवालेका अनुपकार हुआ इससे तात्पर्य्य क्या सिद्ध हुआ कि बुद्धि और ज्ञानके विचार सहित दान इस रीतिसे और ऐसे पुरुषको करना चाहिये कि जो उसे लेकर अपना वा दूसरेका उपका-

ही करे हानि किसीको न पहुंचावे जैसा कि श्रेष्ठ ब्राह्मण जो पूर्ण विद्वान होकर दूसरोंके विद्या सिखानेमें ही उपयुक्त रहता हो उसको दान देनेसे कई प्रकारका फल होगा, एक तो यह कि वह पण्डित स्वाजीवनार्थ और प्रकारके उद्यमसे भिन्न होनेसे बचेगा और अपना समयकाल विद्या पढ़ाने और उसे प्रकाश करनेमें ही बितावेगा। दूसरा यह कि विद्वान् होनेसे शुभ कर्म्ममें ही वह उसे व्यय करेगा, दुष्टकर्म्ममें कदापि नहीं तो ऐसे श्रेष्ठ विद्वानोंको दान देनेका निषेध आर्य्यसमाज ने किस ग्रन्थमें किया? वा इसके किस उपदेशकने अपने व्याख्यानमें यह करना वर्जित किया है? आप बतावें! दूसरा दान अनाथ तथा अङ्गहीन, दीन, बालकों और मनुष्यों के पालन और पोषणमें होना चाहिये, परन्तु सर्व्वोपरि दान तो विद्यादान है कि, जिससे अधिक दूसरा नहीं और जितनी आवश्यकता इस दानकी आजकल भारतवर्षमें है अन्यकी नहीं, तो बस समझ लीजिये कि आर्यसमाज उसही दानको सत्यदान मानता है कि, जिसका लेनेवाला उससे सुख प्राप्त करे तथा शुभकर्म्मों में व्यय करनेवाला और परो-पकारी जन हो तो आर्यसमाजकी औरसे अनाथाश्रम नियत होना इसके सभासदोंका पाठशालादिमें धन प्रदान करना, सदाचार पत्रोंको क्रय करना (कि जो नाना प्रकारके कुव्यव हारों और राजपीड़ादि दोषोंसे देशकी रक्षा कर रहे हैं) पात्र दान नहीं गिनते? आप कहते हैं कि आर्यसमाज श्रीरामचन्द्र कृष्णचन्द्र और ब्राह्मणादि देवताओंको दुर्वाक्य बोलनेवाला, उनकी निन्दा करनेवाला और उनको दोषयुक्त ठहरानेवाला है।" हम कहते हैं कि यह आपका सर्वथा मिथ्या दोषारोपण करना है, आप आर्यसमाजके किसी उपदेशक

के वाक्य अथवा इसके किसी लेखका प्रमाण देवें तो आप का कथन सिद्ध होवे। परम-तेजस्वी महा विद्या-सम्पन्न विश्वाधिपति श्रीरामचन्द्र तथा कृष्णचन्द्रादिकों को चोर, व्यभिचारी, छली आदि कहनेवालोंको तो आर्यसमाज मुखभञ्जन करनेमें प्रवृत्त हैं, उनके गौरव उनके प्रतापादि यथार्थ गुणोंका प्रकाश और उनके सत्याचरणोंके उदाहरण द्वारा उपदेश कर रहा है, न कि इसके प्रतिपक्ष। आप महानर्थ करके उलटा उसेही दोषी बनाते हैं, इसही भांति वेदादि सत्य शास्त्र-धुरन्धर, जितेन्द्रिय, परोपकारी, सत्योपदेशक पुरुषोंकी यावच्छक्य तन, मन, धनसे स्वतः सेवा शुश्रुषादि करने और औरोंसे पालन करानेमें आर्यसमाज उद्यत है कि जिस प्रकार के पुरुषोंकी वेदादि शास्त्रोंमें ब्राह्मण संज्ञा कही है सो उक्त महात्माओंकी निन्दा करनेवालों और उनको पीड़ा देनेवालोंका परमेश्वर खोज मिटावे, आर्यसमाज की तो इस प्रकार की प्रार्थना है आप मिथ्या दोष लगाकर पापके भागी बनें तो यह क्या करे, हां जो आपका मनोर्थ यह होवे कि जो लोग ब्राह्मणकुल में विद्यमान होकर विद्याके नाम काला अक्षर नहीं जानें वेद शास्त्रोंका नामही सुनकर चौंक पड़ें कि, कौन पक्षीका नाम ले दिया, इन्द्रियोंके विषयोंमें बद्ध हों, येन केन विधि अपना अर्थ सिद्ध करके, दूसरेके उपकार और सुधारको जानतेही न हों, देशको नाना प्रकारकी बाधा करने के कारण हों, ऐसे लोगोंको तो आर्यसमाज जैसे हैं वैसाही कहेगा और उनके दोषयुक्त व्यवहारोंसे हानि सिद्ध करके उनको उनसे छुड़ानेकाही उपदेश करेगा।" निन्दा कहते हैं झूठा लाञ्छन लगानेको, जैसा कोई किसी मदिरापान करने वाले मनुष्यको मद्यप कह देवे तो यह निन्दा नहीं है और

मद्यप भी उपकार दृष्टिसे कहना अर्थात् मद्यसेवन के दोषोंको उसे सुनाकर जो कुछ उस कर्म्मसे उसकी हानि हुई वह समझाना जिस कारण वह बुरे कर्म्मसे ग्लानिमान् हो उसे त्याग कर देवे, बस समझ लीजिये आर्य्यसमाज निन्दा करना महा पाप मानता है, परन्तु परोपकारार्थ हानिकारक व्यवहारोंके दोष उजागर करके उन्हें छुड़ाना अभीष्ट रखता है अब यह आपको अत्यन्त दयादृष्टि पूर्व्वक और निष्पक्षता सहित विचारना योग्य विषय है कि आर्य्यसमाज आपका पूर्ण हितेच्छु, और परमहित-वर्द्धक होने परभी महाधूर्त्त, और अत्यन्त विरोधी माना जावे, सत्य सनातन वेदोक्त धर्म्म प्रचारमे और सत्य सत्याचारयुक्त व्यवहार स्थापन करने परभी वेदविरुद्ध और दुष्ट मर्यादा प्रवृत्त करानेवाला कहा जावे, यह श्रीरामचन्द्र कृष्णचन्द्रादि तेजस्वी और विद्वान् ब्राह्मणादि महात्माओंके मान और प्रतिष्ठाका बढ़ानेवाला होने परभी ब्रह्मद्रोही और देवनिन्दकही समझा जावे, इस महा-विपरीत ज्ञान फैलनेके क्या कारण हैं, सो समझमें नहीं आते, हां जान पड़ा जिन हेतुओंसे वेदविरोधी और देवनिन्दकादि विशेषणोंसे आर्य्यसमाज युक्त किया जाता है, वह हेतु यह है कि, स्वामी दयानन्द सरस्वतीके उपदेशसे भ्रमात्मक होकर (१) जड़ पदार्थों का पूजन करना छोड़ दिया (२) जल और स्थल विशेषको तीर्थ नहीं मानता (३) परमेश्वरके अवतारोंमें निश्चय नहीं करता (४) मृत माता पितादिको श्राद्धमें दिया हुआ भोजन पहुंचना नहीं मानता सत्य है निस्सन्देह यही बात है यदि आर्य्यसमाज आर्षग्रन्थोंको गठरियोंमें बांधकर आज तालेमें बन्द कर देवे संस्कृत-पाठशाला, स्कूल, अनाथाश्रम तथा अन्य देशोन्नतिके साधन आज नष्ट भ्रष्ट कर देवे, गोरक्षादि व्यवहारों

का नाम लेना बन्द करे ऋषि महर्षियोंका अक्षरभी न बोले अपने जाति बान्धवोंको महम्मदि और क्रिश्चियन होते देखकर इसके सभासद घरोंमें घुस जाया करें अग्निहोत्र, सन्ध्योपासन, षोड़स-संस्कारादि कर्म्म मनसे भूल जावे इन्द्रियोंके बिषय भोग में रात्रि दिवस मस्त रहा करें विद्वान् परोपकारी जनोंको निकट न आने देवें परन्तु पूर्व्वोक्त चारो कर्म्म अङ्गीकार करें और एकबार देश भरमें उनको धर्म्मका मूल प्रसिद्ध करें तो आजही आर्य्यसामाजिक लोग पूर्ण धर्म्मात्मा यथार्थ वेद-मतावलम्वी सच्चे भगवद्भक्त कहलाने लगें, जैसे कि अठारह पुराणोक्त वैष्णव, शैव, शाक्त, गाणपत्यादि मतोंमें इतना भारी दीर्घान्तर परस्पर बिरोधादि द्वेषभाव में कि एकका एक प्राणान्तक शत्रु है यद्यपि वह दीन परस्परमें एक दूसरेके कितने शत्रु और हानिजनक क्यों न होवे, तथापि कार्य्यसाधकोंका काम उन सबहीसे बना चला जाता है "बूढ़ा मरो चाहे ज्वान अपनी हत्यासे काम" कुछ प्रयोजन नहीं उनका वैरभाव सत्य ज्ञानके उपदेश द्वारा दूर करें उनके सुधारनेकी चिन्ता करें किन्तु अठारहके अठारह मत उत्तम और सत्यही हैं ऐसा कह कर और सदा भ्रमात्मक बनाके एक दूसरेसे बिरोध कराते रहते हैं। अब आप कृपा सहित हमारी प्रार्थनाको स विश्वास श्रवण करें कि, आर्य्यसमाज स्वामी दयानन्द सरस्वती को न तो परमेश्वर कहता है और न परमेश्वरका अवतार मानता है, परन्तु हां जहां तक विचार किया गया वे पूर्ण विद्वान् सत्योपदेष्टा, जितेन्द्रिय और परोपकारी सत्यवक्ता पुरुष थे, सत्यासत्य और धर्म्माधर्म्मका उनको यथावत् ज्ञान था, उन्होंने अपने बिद्याबल द्वारा यथार्थ रूपसे निश्चय कर लिया कि, प्राचीन समय में आर्य्यदेश में वेदादि सत्यविद्याओंका सूर्य्य

पूर्ण प्रकाशमान था नीति, धर्म्म, वल, पराक्रम, पुरुषार्थ और सुसभ्याचारादि गुणरूपी रत्नोंका आकर था अब वही आर्य्यावर्त्त है कि जो परस्पर विरोधयुक्त असंख्यात मतमतान्तरों के प्रचलित होजाने और विज्ञानादि सत्य विद्याओंके नष्ट हो जाने से धूलमें मिलाजाता है यह विचारनेसे उनका रक्त उष्ण हुआ और भारत भूमिके संशोधन करनेका दृढ़प्रण स्वात्मामें धारण किया निदान उन्होंने सुनिश्चित रीतिसे जानलिया (कि जिसमें अन्यजाति और अन्य देशोंके विद्वान् भी सम्मत हैं) कि भारतकी अधोगति और अवनतिका मूल केवल इसकी धर्म्म व्यवस्थाका नष्ट होजाना है और कुछनहीं, जितने दोष इसमें उत्पन्न हुए वे सब धर्म्ममेंही व्यतिक्रम पड़जाने से हुए निदान धर्म्मका संशोधन किये विना आर्य्यावर्त्तकी सामाजिक अथवा व्यावहारिक उन्नति होना सर्वथा असम्भव है अत: तुरन्तअन्त: करणकी निष्कपट प्रेरणा सहित सत्यका उपदेश प्रचार करना आरम्भ करदिया जो मुख्य दो विद्याभावके हेतु सभ्य व्यवहार और धर्म्मके वाधक उत्पन्न होगये थे उनका शुद्धहृदय और उपकार दृष्टिसे विना किसी द्वेष और शत्रुभावके इसप्रकार खण्डन किया कि जिसकरके उनके यथावत् दुष्ट हानिकारक परिणाम को समझकर मनुष्य उनसे निवृत्त होवें किसी मतकी निन्दा करना लेशमात्र अभिप्रेत नहीं था परन्तु अनेक जनोंने जो प्रशंसित महात्माको वैरदृष्टिसे देखा और यावच्छक्य उनको नाना प्रकारकी शारीरिक और व्यावहारिक पीड़ा पहुंचाई उनके उपदेशका तिरस्कार किया इसका आर्य्यसमाज किंचित् भी शोक और आश्चर्य नहीं करता क्योंकि इतिहास प्रत्यक्ष कह रहा है कि धर्म्मसंशोधक और समाज संशोधक महात्मा पुरुषोंने सदैव विपक्षियोंकी ओरसे नाना विध सन्ताप सहन किये हैं यहांतक

कि अन्तको ऐसे पुरुषोंके हाथमें उन्होंने अपने प्राणतक भी दे डाले परन्तु यदि आपको प्रशंसित स्वामीजीके सिद्धान्त पूर्वोक्त जड़ पदार्थ पूजनादि विषयक असत्य और अवैदिक प्रतीत होते हैं तो हमारा आपसे यह विनय है कि आपका और आर्य्यसमाजका परस्पर इतना विवाद और द्वेष बढ़नेका लेशमात्र भी काम नहीं है यह निपटावा तो बहुतही सुगम है जानना चाहिये कि आर्य्यसमाज स्वामीजीका मोललिया हुआ नहीं है और न उनके और इसके बीच कोई इस प्रकारका स्वीकार पत्र रजिष्टर हुआ है किजो व्यवहार सत्य और धर्म्मयुक्त है वह स्वामीजीही कहैं तो माना जावे दूसरेका कहा सत्य सत्य नहीं समझना, ॥ आर्य्यसमाजका तो यह नियम है कि सत्य जिस समय और जहांसे प्राप्त हो तत्कालही उसको ग्रहण करलेना और असत्य जिस समय पहिचाना जावे तुरन्तही उसका त्याग करना आप यह सन्देह किंचित्मात्र भी अपने चित्तमें न लावें कि आर्य्यसमाज एक व्यवहार जो प्रथम त्याग करचुका पक्षपाती होकर पुनर्वार सत्य सिद्ध होनेपर उसे अंगीकार करनेमें लज्जास्पद होगा, किन्तु हम उच्चध्वनीके साथ आपके विश्वासार्थ प्रकाश करते हैं कि आप यथावत् दृढ़ता सहित कटिबद्ध होकर प्रतिज्ञा करें कि यावल्लिखि वेदोंमें अग्निहोत्र यज्ञरचना ब्रह्मचर्य्योपदेश ईश्वरज्ञान प्रकार तथा अन्य गृहस्थ कृत्योपदेशादिका क्रमानुसार यथापूर्वक विधान किया है यथा तथ्य उसही भांति नीचे लिखे व्यवहारभी अक्षर २ सहित आप चारोंमूल संहिताओंमेंसे निकाल प्रत्यक्ष कर दिखावें और प्रत्यक्षादि प्रमाणोंके द्वारा उन्हें प्राणियोंकी शारीरक आत्मिक और व्यावहारिक दशाओंके उन्नति वर्द्धक सिद्ध करदेवें तो हम प्रणकरते है कि आर्य्यसमाज स्वतः उन व्यवहारोंमें तन मन और आत्मा सहित

प्रवृत्त होकर व्यक्तिमात्रको तथानुकूल उपदेश करनेमें तत्कालही उद्यत होगा अर्थात् ।

(१) परमेश्वर उपदेश करता है कि मनुष्य लोग श्रीरामचन्द्र, लक्ष्मण, भरत सत्रुघ्न, कृष्ण, बलदेव, महादेव, विष्णु, गणेश, भैरव, सीता रुक्मिणी, पार्व्वती, दुर्गा, चण्डी, काली आदि देवताओंकी मूर्त्ति पाषाणकी मृत्तिकाकी धातु अथवा काष्ठकी रचें, वस्त्र आभूषणादिसे उन्हें अलंकृत करें धूप, दीप, नैवेद्यादि पदार्थ और धन उन्हें अर्पण करें, भैंसा, बकरा और मेंढ़ा आदिका बलिदान करें, इन संपूर्ण कर्म्मोंको मुक्तिके आदि साधन मानें, इनके विरुद्ध वर्त्तनेवाले पापी होकर नर्कादिको प्राप्त होंगे ।

(२) परमेश्वर सब मनुष्योंको प्रकाश करता है कि वह कश्यप दशरथ वसुदेवादिका पुत्र होकर कृत त्रेता द्वापरादि युगोंमें दुष्टोंके निवारण और स्वभक्तोंके सुखार्थ मनुष्य देह धारण करता रहे गा प्रतेयक मनुषयका धर्म्म है कि उक्त अवतारोंको साक्षात् परमेश्वर माने और उनकी नानाप्रकारकी योग्य अथवा अयोग्य क्रीड़ाओंको परमेश्वरी समझें ।

(३) परमेश्वर आज्ञा करता है कि हिमालय पर्वतके शिखर पर गंगोत्तरी नामक गंगाके उत्पत्ति स्थानमें उसकी तलीमें हरिद्वार तथा काशी प्रयाग आदि स्थलोंमें गंगास्नान करना तथा गढ़वाल उड़ीसा मद्रासादि प्रदेशोंमें वद्रीनाथ जगन्नाथ रामेश्वरादि के दर्शन करना गृहस्थ लोग अपना मुख्य धर्म्म माने सद्गति और मोक्ष प्राप्तिके साधन इन्हींको समझे ।

(४) परमेश्वर उपदेश करता है कि जब माता पिता पितामहादि मृतुयको प्राप्त होवें तो ग्यारह दिवस पर्य्यन्त जिस प्रकार गरूड़पुराणमें विधि कही है यावत्प्रकार मृतक के शरीर

शिश्नाचार्य क्रिया करें एकादशेके दिवस सपिण्डी कर्म्म द्वारा मृतकको पितरोंकी श्रेणीमें प्राप्त करावे महाब्राह्मण (कन्या) को शय्यादि दान देवें इसमें पूर्ण विश्वास रक्खें कि जो भोजनादि खाद्य पदार्थ कन्याके उदरस्थ होवेगा वा जो वस्त्रादि वस्तु वह धारण करेगा वह सम्पूर्ण और तर्पणके नामसे जो जल प्रक्षालन किया जावेगा वह सब पूर्व्वोक्त मृत पितरोंको अनुक्रम२ विधिसे प्राप्त होता रहेगा, इससे भिन्न जो माता पितादि जीवित हैं उनकी भोजनादिसे सेवा करनेका नाम श्राद्ध कोई मनुष्य न जाने।

५। परमेश्वर उपदेश करता है कि सत द्वापर, त्रेता कलि चारों युगोंमें मनुष्योंके भिन्न२ अर्थात् अमुक२ ग्रन्थोंका प्रतिपादित धर्म पालना चाहिये, एक युगका धर्म्म दूसरे युगमें उत्पन्न हुए मनुष्य कदापि सेवन न करें।

बस आपका और आर्य्यसमाजका विवाद यहीं पर समाप्त होता है यदि आप पूर्व्वोक्त पांचों व्यवहार चारों मूल संहिताओंमें से अक्षर२ सहित प्रत्यक्ष कर दिखावें परन्तु यह जगड्वाल नहीं चलेगा कि भोजन समयमें सैन्धव मांगा जावे तो उसका अर्थ घोड़ा लगाकर भोजन करनेवालेके हाथमें नमक (जो सैन्धवका यहां यथार्थ अर्थ है) के बदले घोड़ेकी लगाम पकड़ायी जावे अर्थात् प्रसङ्ग कुछ है और विषयका सम्बन्ध मूर्त्ति अथवा प्रतिमा शब्द अन्तर्गत हो जाने से कुछ औरही प्रतिपन्न करता है और आप उन शब्दोंको पकड़ मन्दिर रचना, शिव, गणेश, भैरव, दुर्गा, काली आदिकी जड़ प्रतिमाकी पूजना, धूप दीपादि अर्पण करना, सबही कुछ माया रचने लगे वा रामादि शब्द किसी स्थानमें आ जानेसे परमेश्वरको किसीका पुत्र बनाने लगें अथवा ब्रह्मा सहित

माता पितादिकी सेवाविधिको देख मरे पितरोंके पिण्ड भरवे-
लगे इत्यादि प्रलाप सर्व्वथा निरर्थक होनेसे ध्यान देने योग्य
नहीं समझे जावेंगे, जिसप्रकार ऊपर वर्णन कर आये हैं अक्षर२
सहित पूर्व्वोक्त व्यवहार चारों वेदोंमें से निकाल कर प्रत्यक्ष
करा देंगे अर्थात् जड़ मूर्त्तिपूजा विषयमें नाना प्रकारके
मन्दिर बनानेकी बिधि गणेश, शिव, भैरवादिकी मूर्त्तियोंका
आकार और रूपका वर्णन किस किस पदार्थसे मूर्त्ति रचनी
चाहिये उसका वर्णन अवतारोंके विषयमें कश्यप दशरथादिसे
उत्पत्ति और कंस रावणादिके बध होनेका वर्णन श्राद्ध विषय
में कितने दिवस तक पिण्ड प्रदानादि क्रिया करनेका वर्णन
मृतकोंको पदार्थ प्राप्त होनेकी बिधि और प्रमाण इत्यादि
होने चाहियें परन्तु जिस दशामें उक्त व्यवहारोंका वेदोंमें लेश
मात्र प्रमाण न मिले किन्तु उनके विरुद्ध व्यवस्था वर्त्तमान होतो
आपको अपभी अपना कर्त्तव्य धर्म्म जानना होगा कि पूर्वोक्त
व्यवहारोंको वेदविरुद्ध और पश्चात्की रचना बखाननेसे आर्य्य
समाजको आप अपना विपक्षी शत्रु और देवनिन्दकादि कहना
तथा अन्य अश्लील वाक्य प्रदान करना उसही घड़ी त्यागदेवेंगे।

अत्यन्त शोक है उन महाशयों पर जिनकी यह सम्मति
है कि आर्य्यसामाजिक पुरुषोंका दर्शन करना और उनसे
परस्पर सम्भाषण करनाभी महापातक है, यद्यपि उनकी अ-
पेक्षा अनेक वेदवाह्य मतानुयायी लोगोंको देवसमान जान
साष्टाङ्ग दण्डवत् करना उनके सन्मुख खड़ा होकर नाना
प्रकार बिनती करना तथा चमार चाण्डालादिका मुख देखना
और उनसे परस्पर वार्त्तालाप करना परम धर्म्मही है जो
महाशय आर्य्यसमाजके विरुद्ध भांति२ की चेष्टाओंमें प्रवृत्त हैं
और विशेष व्याघात और वैपरीत्य मूलक इसके सङ्ग वर्त्त रहेहैं

उनमें से विशेष उनहीं सज्जनोंका दल एकत्र है जिनको वेदादि सच्छास्त्रोंका कुछ ज्ञान प्राप्त है जो वास्तवमें जानते है कि आर्यसमाजका उपदेश सत्य और वैदिक है मनुष्य विशेष वा एक जाति विशेषको लाभ पहुँचानेके बदले सर्व साधारण की उन्नति करना इसका प्रधान अभिष्ट है परन्तु दीर्घकालकी प्रचलित मर्य्यादा व्यवहार और निश्चय (कि जो चाहें कितने हित विनाशक और अवनतिके हेतु क्यों न हों) के विरुद्ध होने और विना शारीरक अथवा मानसिक यथेष्ट परिश्रम उठाये तथा बिना उद्योग और उद्यम किये जो अद्यावधि आजीवनके साधन प्राप्त हैं उनका बाधक होनेके कारण यह उन महात्माओंकी आँखोंमें कण्टक है इसही लिये यह उनका तिरस्करणीय और महानिन्दनीय विषय है केवल स्वाजीवन रक्षार्थ वे इसे संसारसे निर्मूल करनेके अर्थ यत्नवान् हैं तदुपरान्त ऐसे अवसर पर उन महान् पुरुषोंकी भी बन पड़ी कि 'इतो भ्रष्टस्ततो भ्रष्टः' 'धोबीका कुत्ता घरका न घाटका' अर्थात् जिन महात्माओंका कभी भी कोई धर्म नहीं हुआ जो निन्द्यकर्म करने और दुष्ट व्यवहार वर्त्तनेके हेतु सदा जाति पञ्चवालोंकी दृष्टिमें अमान्य और घृणित माने गये जिन्होंने शिवालय ठाकुरद्वारेकी ओर कभी मुखभी नहीं घुमाया वे आज दिन आर्य्यसमाजकी महाहानिकारक होनेके कारण उन जाति पञ्चोंकी पगड़ीके पुष्प बन रहे हैं आर्य्यसमाजसे विरोध क्या किया मानों अपने दुष्टाचरणोंका प्रायश्चित्तही करालिया।

उक्त भद्र जनोंसे हम पुनः बारम्बार यही निवेदन करतेहैं कि आप अनुग्रह कर अपनी विचार दृष्टि को अधिक विस्तृत कर और आर्यसमाज के दीर्घाशय को यथावत् जानकर उस समुदाय को अपने शरीरवत् ही समझना प्रारम्भ करें जैसा कि

विवाद करते २ लोगोंका मन उगता गया, जिसका मिथ्यात्व सिद्ध करने में विद्वानों ने लेश भी नहीं छोड़ा, भला आर्य्यसामाजिक योग्य पुरुषोंका क्या सिर फिरा था जो वे ऐसे वृथा वाद में अपना बहुमूल्य समय नष्ट करें और अनेक उत्तम२ देशोन्नति-वर्द्धक कार्य्यों की हानि करके वृथा लेखनी रगड़ २ आपके समान नाम प्रसिद्धिके अभिलाषी बनें।

जो तत्वदर्शी और सत्यासत्य विवेकी जन बालादत्तजी के असंगत और पिष्टपेषणवत प्रलापकी तुलनामें हमारे परिश्रम को अनावश्यक और निष्फल अनुभव करके शोक करें उन सभ्य गणोंसे हमारी फिर यही विनयहै कि जो पूर्व कह आये हैं उसके अतिरिक्त इस ग्रन्थरचनासे हमारा और किञ्चित् मात्रभी अभिप्राय नहीं है अथवा बालादत्तजी इस अभिमानमें कदापि लिप्त न होरहें कि यह उनके उल्लेखोंकी योग्यता थी जिस हेतु हमने लेखनीको परिश्रम दिया होगा! किन्तु दृढ़ विश्वास करें कि विद्वानोंके कृपा कटाक्षसे आपके वाक्यों पर समीक्षा करना तो हमने इस पुस्तककी आदिसे लेकर अन्त पर्य्यन्त मुख्य यमही नहीं समझा कि जिसकी हमें केवल नाम मात्रकी चिन्ता करनी पड़ी बस ज्ञात कर लीजिये कि जिन व्यवहारों के स्थापनार्थ आपने इतना दारुण क्लेश उठाया और जिन विपरीत संस्कारों के प्रचारार्थ आपने इतना द्वन्द्व मचाया इत्यादि उन सबका मिथ्यात्व विद्यारूपी कसौटी पर यहांतक निर्णय होचुका कि हमें अब विना यत्न किये केवल आपके नेत्रोंके ही सन्मुख कर देना पड़ा और कुछभी नहीं।

उपसंहारमें हम पण्डित बालादत्तजी तथा उनके सहवर्ती वेदार्थ प्रकाशादि पुस्तकोंके कर्त्ताओं पर पूर्ण ध्वनि और उच्च स्वरसे सम्पूर्ण आर्य्यसमाजोंकी ओरसे स्पष्ट भाषामें इस ग्रन्थके

द्वारा विदित करते हैं कि भविष्यत्में जो महाशय पूर्व्व लिखित पाँचो व्यवहारोंके स्थापनार्थ ग्रन्थ रचनामें प्रवृत्त हुआ चाहें तो वह यह अपना परम कर्त्तव्य जानें कि जिस प्रकार इस भूमिकाके गत पृष्ठोंमें चारों वेद संहिताओंके प्रमाण अत्यन्त दृढ़ता पूर्व्वक अपेक्षित ठहराये हैं यथा तथ्य एक २ अक्षर सहित वही बचन वेदोंमें से साक्षात् करें, अन्यथा उक्त प्रकार प्रमाण दिये बिना आप महाशय सर्व्वायु पर्यन्त आर्यसमाज के विरुद्ध प्रतिदिन असंख्यात पुस्तक निर्म्माण कीजिये इसका एक अनुचरभी प्रत्युत्तर देनेमें कदापि उद्यत न होगा और यहभी विदित हो कि इस अप्रतिम-निरूपण नामक पुस्तक का उत्तरभी यदि पूर्व्वोक्त प्रमाणोंसे शून्य प्रकाश किया गयातो वहभी तीन कालमें आर्योंके ध्यानाकर्षणका भागी न होगा।

हमने ग्रन्थको अधिक विस्तार देना सर्वथा अयोग्य बिचार कर पुस्तककारके समस्त लेखोंको कि जिनपर समीक्षा कियी गयी है इसमें स्थान देना व्यर्थ समझा केवल उनके पुस्तक अर्थात् 'अप्रतिम प्रतिमा' के पृष्ठ और पंक्तिका ब्यौरा दे दिया है, अतएव पाठकवर्ग जिस स्थानमें 'पु० का०' इस प्रकारके अक्षरोंके आगे, पृ० पंक्तिसे पृ० पंक्ति होवे तो वह पुस्तककारका लेख जानें और जहाँ 'स' ऐसा अक्षर होवे उसे हमारी समीक्षा समझें।

सज्जन धर्म्मात्मा पुरुष इस ग्रन्थके मूल आशयको ग्रहण करें और लेख दोषादि स्वाभाविक भूलोंको ध्यानसे बाहिर करके ग्रन्थकर्त्ताको कृतार्थ करें, यही अन्तिम प्रार्थना है॥

देहरादून	एक आर्यसमाजका
आश्विन कृ० ४ सं० १९४३.	सभासद।

ओ३म्

अप्रतिम निरूपण।

हिन्दु शब्दका व्याख्यान

अर्थात्

आर्य्य क्यों हिन्दू कहलाये

पु॰ का॰ पृ॰ १ पृ॰ २ अंत पर्य्यन्त

सं॰। पुस्तककारने जो कुछ अनुमति आर्य्य जातिके हिन्दू नाम पड़ जानेमें प्रकाश किये है वा जो हेतु इस बिषय को समर्थन करनेमें प्रगट किये हैं यद्यपि वह यथार्थ हों वा अयथार्थ हम इन लेखोंपर आक्षेप करना नहीं चाहते क्योंकि ऐसे व्यर्थ विषय पर तर्क वितर्क करनेमें समय की हानिमात्र के उपरांत और किसी प्रकारका लाभ नहीं है परन्तु हां उपरोक्त दो बिषयों पर जिनसे लेखकके हास्यास्पद सिद्दांत निकलते हैं अवश्य कुछ कहे बिना नहीं रहेंगे, अर्थात् पुस्तककार कर्म्मानुष्ठान समेत मूर्त्तिपूजक जातिकी संज्ञा आर्य्य ठहराते हैं और कर्म्मानुष्ठान हीन मूर्त्तिपूजकोंको दस्यु कहते हैं, परन्तु यह व्यवस्था वेदादि सतशास्त्रोंसे भिन्न उनके घरकी बनायी हुई जान पड़ती है नहीं तो जड़-मूर्त्तिपूजकोंकी आर्य्य संज्ञा होती है इस लेखके पुष्ट करनेमें प्रबल-प्रमाण युक्ति और सतशास्त्र विहित दोनों प्रकारके अवश्यही विदित करते,

मनुस्मृति अ० १० श्लो० ४३ 'शनकैस्तु क्रिया लोपादिमाः क्षत्रिय जातयः। वृषलत्वं गता लोके ब्राह्मणा दर्शनेन च॥' जो प्रमाणार्थ लिखा है उसका अर्थ इस प्रकार होता है कि द्विज वर्णाश्रमी क्रियाओंके लोप होनेसे शूद्रत्वको प्राप्त होजाते हैं कि जिन क्रियाओंमें यज्ञोपवीत वेदारम्भादि संस्कार संध्योपासन अग्निहोत्रादि यज्ञकर्म्म विद्या पठन पाठनादि व्यवहारों से अभिप्राय है, न कि किसी और कर्म्मसे, सो यथार्थही है इन कर्म्मों के न करनेवाले शूद्र तथा दस्यु अवश्यमेव कहलाते हैं, परन्तु उक्त श्लोकमें वा उससे आगे जो पुस्तककारने लिखा है, उसमें इस विषयका तो एक अक्षर भी नहीं है कि जड़ मूर्त्ति पूजक जातिका नाम आर्य्य है, वाह! आपके ढोलको पोल तो यहां आरम्भहीमें खुलने लगी, आगे को कैसे सम्भालोगे !! अब इसके आगे पंडितजीका यह लेख कि, 'महम्मदी लोगोंने भारतवासियोंको मूर्त्ति पूजक देखा और उनका हिन्दू नाम रक्खा! इससे भी विदित होता है कि आर्य्य जाति मूर्त्ति पूजक थी।' हां सो तो वास्तवमें बहुत ठीक है क्योंकि महम्मदियोंके राज्य होनेके समयमें वरन उससे भी सहस्त्रों वर्ष पूर्वसे वेदादि सत्य शास्त्रोक्त विद्या लुप्त होजानेके कारण निस्सन्देह यह सर्व्वोत्कृष्ठ जाति अभाग्य वशतः जड़ मूर्त्ति पूजनादि अनेक पाखंडों में प्रवृत्त होगयी थी नहींतो भला क्या यह सम्भव था कि महम्मदी आदि मत मतांतर वेदविरुद्ध इस देशमें प्रचलित वा प्रबल होजाते? परन्तु इनविरोधियोंकी साक्षी पर जो पुस्तककार महात्मा इतना विश्वास करतेहैं कि आर्य्य जातिके सनातन धर्म्मका मूल जड़ मूर्त्ति पूजा मान बैठे !! तो स्पष्ट विदित होता है कि उन्हें सत्य ग्रन्थों और इतिहासोंका यथार्थ ज्ञान नहीं है! नहीं तो विविध विद्यायुक्त पूर्णधार्मिक

आप्त महर्षियोंके वाक्यके विरुद्ध इनकी साक्षी कदापि स्वीकार न करते। इस प्रकरणके अंतमें पुस्तककारने हिन्दु शब्दका यथार्थ अर्थ जान कर अपनेको आर्य्य समझा यह एक हर्ष-दायक स्थान दीख पड़ा अतएव हम उनकी प्रशंसा करते हैं। नहीं तो संप्रति अनेक विद्याकी गठरी बांधे हुए अपनेको हिन्दु कहते तनिक भी नहीं लजाते।

आर्य्यधर्म्म ।



पु० का० पृ० ३ पं० २ पृ० ४ पं० १ पर्यंत

स० । हमारी समझमें पुस्तककारके इस भारी परिश्रम और व्यय उठानेसे जो उनका मुख्य अभिप्राय विचारा जावे तो वह सब उन्होंने उपरोक्त प्रकरणके नीचे दर्शाया है, अर्थात् उनके पांडित्यका आदर्श, उनके युक्तिबलका परिचय, उनकी यथार्थ विज्ञताका तत्व और चतुरता आदि गुण यथा प्रकार उक्त प्रकरणके लेखोंसे प्रतयच्च होगये एक अनूठी और अद्भुत चाल चलकर इसी प्रकरणमें इन्होंने दिखायी है! अपने मनमें तो निश्चय कर बैठे होंगे कि जड़ मूर्त्तिपूजा विरुद्ध मतावलम्बी अथात् क्रिश्चियन, महम्मदि तथा सनातन वेद मतानुयायी इन सबके सिद्धात खंडन कर दिग्विजयी बन गये परन्तु यह अनुमान नहीं किया होगा कि अर्थका अनर्थ करके स्वकपोल प्रणीत मनमाने वाक्योंसे कागज काला करके आर्य्यधर्म्मके नामको पूरा बट्टा लगा दिया !

आपने अपना मन्तव्य आधुनिक वेदान्तियों तथा अद्वैत-वादियोंका (जिनको अनेकजन अनीश्वरवादी कहनाभी अयोग्य नहीं समझते हैं) आश्रयस्तम्भ धारण करके उठाया है और विविध प्रस्ताव कर अन्त में पाषाणादि साकार पदार्थों की उपासना में ला छोड़ाहै। ये भ्रममतावलम्बी जो सत्य शास्त्र विहित वेदान्त मत को दूषित कर रहे हैं वास्तव में

न तो वैदिक और न यौक्तिक कोई प्रकार का भी प्रमाण अपने पक्षको सिद्ध करनें में नहीं दे सकते। आप लिखतेहैं कि "ब्रह्म विद्या आत्मज्ञान को कहते हैं अतएव हमारा परम पुरुषार्थ यही है कि अविद्यारूपी आवरण को (जिसके द्वारा अपना रूप और का और मान कर जीव संसार रूपी चक्र में भ्रमण करते हैं) दूर करके ब्रह्मका आनन्द भोगें अर्थात् ब्रह्म बन जावें" इस ब्रह्म विद्याके वलसे जीव ब्रह्म की एकता प्रतिपादित होती है।

तदनंतर ईसाई महम्मदी और आर्यों की भूल निकालके वेद, वाइविल, और कुरान तीनोंमे जीव ब्रह्म की एकता प्रतिपादित की है अब बाइविल में जिन बचनों से पुस्तककार जीव ब्रह्म एक सिद्ध करते हैं उन से हमारा कुछ प्रयोजन नहीं हां इतना तो अवश्य कहने में हानि न होगी कि ऐसे २ खीष्ट मताचार्यों से तो हमारा सम्भाषण हो लिया है कि जिन्होंने वाइविल को मूल 'हेब्रु' भाषा में पढ़ रखा है जिन के पास अनेक प्रकार के टीका (Commentries) उपस्थित हैं और वाइविल को यथाविधि आप समझे बैठे है और प्रति दिन दूसरों को उसी का उपदेश करते हैं, और कई भाषाओं में हमने स्वतः भी वाइविल के टीकाकारों की अनुमति और लेख देख रक्खे हैं परन्तु न तो पूर्वोक्त आचार्यों में से किसी के मुख से सुना और न आपही किसी टीका में पढ़ा कि ईसाई धर्मका यह सिद्धान्त है। जाना जाता है कि उक्त टीकाकारों वा आचार्यों ने बिना वालादत्त जी के पूछे पढ़ डाली और बिना उनकी अनुमति लिये 'हेब्रु से टीका कर डाली होगी। यह बात मुसलमानों के पक्ष में भी समझ लेनी चाहिये। इन की जाति में एक

दल है जिसे 'सूफी' बोलते हैं परन्तु वह मत कुरानसे भिन्न और उसके बिरुद्ध माना जाता है। इंगलैण्डीय एक खीष्ट मत के माननीय भक्त और सुविज्ञ पण्डित नवीन वेदान्तियों के विषय में ऐसा लिखते हैं कि —

Of course the Vedanta theory, if pushed to its ultimate consequences, must lead to the neglect of all duties, religious, and moral, of all activity, physical or intellectual and of all self culture. If every thing be God, then you and he and I must be one. Why should any effects be made for the advancement of self or for the good of others Every thing have must be common property.

अर्थात् यदि बस्तुत: वेदान्तियों के सिद्धान्तों का आद्यन्त पर्य्यन्त परिवर्त्तन किया जावे तो परिणाम में सर्व कर्त्तव्य कर्मों मत सम्बन्धी वा लौकिक शिष्टाचार सम्बन्धी तथा शारीरक आत्मिक आदि) का उल्लङ्घन होगा। यदि प्रत्येक वस्तु ब्रह्म ही है तो हम तुम और अन्य समग्र एक ही हुवे। पुन: स्वात्म उन्नति वा परोपकार करने में परिश्रम क्यों किया जावे? प्रत्येक बस्तु पर सर्वसाधारण का समाधिकार होना चाहिये।

जानना चाहिये कि वाइबिल के किसी भाग का भी सिद्धान्ती जीव और परमेश्वर की एकता स्थिर करता तो अन्य जातियों में समान मतवालों के बिरुद्ध प्रशंसित पंडित अपनी

अनुमति इतना दृढ़ होकर प्रकाश न करते, अतएव पुस्तक-कार को ध्यान देना चाहिये कि इस प्रकार के योगय बाइबेल वेत्ताओंकी तुलनामें आपकी कपोल कल्पना बाइबेलके सिद्धांतों का यथार्थ ज्ञान सिखानेके बदले आपके उपहास का हेतु हो रही है। महात्मा यीशुखीष्टके बचन को रेखा गणित की परिभाषा स्वयं सिद्धि में घटाना यह ज्ञान अनेक बाइबिल धुरन्धरों को अब आप ही के द्वारा प्राप्त होगा। अन्यथा अद्यावधि वे संपूर्ण भ्रान्ति में लिप्त रहे।

आगे वैदिक प्रमाणों से अद्वैत मत प्रदिपादन करना शेष रहा भी पुस्तककार इस प्रकार आरम्भ करते हैं कि—(एक मेवाद्वितीयं) एक अद्वितीय ब्रह्म है (सर्वं खल्विदं ब्रह्मनेहनानास्तिकिञ्चन) यह सब ब्रह्म है इससे भिन्न कुछ नहींहै"।

उल्लिखित वाक्यों पर समीक्षा करने से पहिले हम यह प्रकट करना उचित समझते हैं कि आज पर्यन्त अनेक धुरन्धर विद्वान् विविध शास्त्र सम्पन्न सत्यविज्ञानवेत्ता जो आर्ष ग्रन्थों के तत्वार्थ ज्ञानके कोष हुयेहैं, वेद अर्थात् श्रुति स्मृति, दर्शनादि शास्त्र तथा तर्कवितर्क अनेक युक्तिओं द्वारा संपूर्ण रूप से निर्णय कर चुके हैं कि—अद्वितीय अर्थात् नहींहै समान जिसके दूसरा पदार्थ" अनुपम सर्वाधार सर्वज्ञ सर्व शक्तिमान सर्वव्यापक पवित्र नित्यमुक्त सच्चिदानन्द निराकार निर्विकार, अजर, अमर सृष्टिकर्त्ता परमेश्वर से, अनेक अल्पज्ञ अपवित्र अल्पसामर्थ,सान्त इच्छा द्वेष प्रयत्न शोक दुःख सुखादि युक्त होनेसे जीव अनाद्यन्त रूपसे भिन्न है। अथच परमेश्वर उपास्य जीव उपासक परमेश्वर राजा, जीव प्रजा परमेश्वर पिता जीव सन्तानवत्, परमेश्वर महान्, जीव अल्प इत्यादि विशेषणों और सम्बन्धों से नित्य शुद्ध महान् परमेश्वर और क्षुद्र अल्प

सामर्थ जीवका अनादिकाल से भिन्नत्व है। इससे विपरीत जो यह व्यवस्था अन्यथा समझता और मानता है ऐसे मनुष्य में सतत्ज्ञान और यथार्थ विद्या का अभाव, और दुराग्रह, अधर्म्म प्रवृत्ति में वीत भय रहना कुसंस्कारों का प्रभाव प्रतीत करना चाहिये। हा शोक! महान्शोक!! सतत्र सनातन विद्यारूपी सूर्य्यके अस्त हो जानेसे (जो इनके दौर्भाग्यका मूल हेतु है) अविद्यान्धकार में धसे हुवे भारतवासी इस अवनति को पहुंच गये कि अद्वितीय अखण्ड ब्रह्मके खण्ड बन मिथ्या-भिमानी स्वकल्याण विनाशकस्वतः अपने को ब्रह्म कहने लगे। अब विचार का स्थान है कि जव अनेक वार यह विषय यथातथा निर्णय हो चुका है तो पुस्तककार का इन लेखों पर आरूढ़ होना केवल पिसे हुवे को पीसना है। तथापि हम कुछ पंक्तियां उनकी भेट करते हैं।

"सर्वं खल्विदं ब्रह्मनेहनानास्तिकिञ्चन। अर्थात् यह सब ब्रह्म हे इस से भिन्न कुछ भी नहीं" पुस्तककारका यह लेख देख कर हमें एक दृष्टान्त स्मरण हो आया कि जो इस लेखपर सांगो पांग घट रहा है और इसही को तुल्य एक ही सा अद्भुत सिद्धांन्त प्रकट करता है। वह यह है कि एक महा-पुरुष जो कि वुद्धिके पीछे लट सम्भाले हुए थे ज्योतिषीके समीप गये और अपने वर्षफल का वृत्तांत जानना चाहा ज्योतिषीं जीने उत्तर दिया कि अमुक समयमें तुम्हारा देहान्त होगा कि जिस की अवधि मासवा दो माससे अधिक न थी निदान इस बीच में उस मनुष्य को किञ्चित् भी विघ्न न हुवा। और अवधि समाप्त होनेके पश्चात् कुशल पूर्वक जीता रहा परन्तु जो दिन ज्योंतिषी जी उसके मृत्यु का बता चुके थे उसके व्यतीत होने पीछे वह अपनी गणना मृतकोंमें करने लगा।

यद्यपि लोग उसको कहते थे कि तुम तो जीते हो तथापि वह बुद्धि का शत्रु उन कहने वाले लोगों को भुंठा कह यही बोलता था कि ज्योतिषी जी का वर्षफल तीन काल में मिथ्या नहीं हो सकता। बिचारशील जन! बिचार लेवें कि जैसा असम्भव यह एक कथन है वैसाही वह वाक्य भी है जिसको पुस्तककारने वैदिक प्रमाण का नाम लेकर धर रक्खा है अर्थात् जिसका यह अर्थ है कि यह सब ब्रह्म है और इस से भिन्न कुछ नहीं है हम अब पूंछते हैं कि यह व्यवस्था किस प्रकार बन सकती है कि बिना द्वैत भावके ऐसा वाक्य बोला जावे, देखो (युष्मद्युपपदेसमानाधिकरणे स्थानि न्यपि मध्यमः) यह पाणिनि महर्षि कृत अष्टाध्यायी के प्रथमाध्यायके चतुर्थ पादका १०२ सूत्र है जिसका यह अर्थ है कि युष्मद् अर्थात् त्वं युवाम् यूयम् इन शब्दके वा इनके प्रसङ्ग हुवे बिना मध्यम पुरुष का प्रयोग कभी नहीं होता। भला (यह सब ब्रह्म ही है) इस वाक्यमें उत्तम पुरुष नामक कर्त्ता कौन है और जिसके प्रति यह वाक्य कहा गया वह मध्यम पुरुष नहीं है तो और उसकी क्या संज्ञा होनी चाहिये? अतएव बुद्धि को व्यय करना यदि पुस्तककार अधर्म न मानते हों तो पुनरपि बिचारें और स्वीकार करें कि द्वैत भाव तो उक्त वाक्य स्वतः ही स्पष्टरूप से बिदित कर रहा है। आप ऐसी क्या अनछनी चढ़ा बैठे कि जो व लात्कार देखती आंखों उलटा ज्ञान फैलाने में कमर खेंच रहे हो। हे परमात्मन्! एक साधारण मनुष्य भी इसके समझने में बिलम्ब न करेगा कि जो ऐसा कहता है कि "यह सब ब्रह्म ही है" वह अवश्यमेव उससे अलग है जिसको वह ऐसा बचन श्रवण कराता है अतएव एक कहनेवाला दूसरा सुननेवाला और तीसरा वह

जिसका वर्णन किया गया। तीन तो प्रत्यक्ष ही उक्त वाक्यसे सिद्ध होते हैं यदि आप ऐसा कहें कि नहीं उसके अतिरिक्त कोई और पदार्थ न होनेसे वह ब्रह्म आप ही कहता और आपही सुनता है जगत् में जो उत्तम मध्यम या निकृष्ट कारण अथवा कार्य है वह सब ब्रह्म ही है, उससे भिन्न कोई वस्तु समझना भ्रान्ति मात्र है और कुछ नहीं तो सिद्ध हुआ कि ऐसे केवल आप ही हैं कि जो ब्रह्म से भी अधिक शक्ति-मान् होकर अवतरे हैं, क्योंकि आपने यह तो भली भांति समझ ही लिया है कि यह जो कुछ है और दीख पड़ता है सब ब्रह्म ही है तो फिर स्वेच्छित कार्यों में प्रवृत्त हुवे उस ब्रह्म को आप अपने शासनमें लाकर मट्टी कंकर धूल राख पाषाणादि बहुत जड़ पदार्थों को उसका स्वरूप बता उसी से उसीके सम्मुख नाक रगड़वाने में क्यों कटिबद्ध हुवे हो। हमारे मुसल्मान और क्रिश्चियन बन्धुवर्गों! आप लोगों के बिश्वास से तो अज़ाज़ील फरिश्ते ने ईश्वर की आज्ञा न मान और उसके विरुद्ध सृष्टि के मनुष्यों को भ्रमाकर पापादि कर्मों में ही लिप्त किया परन्तु 'वालादत्त जी' को आप क्या कहेंगे कि जो उत्तम रीति से इस बात को जान और समझ कर कि यह सब ब्रह्म ही है, उस को स्वाधीन बना कर नाना-विधि नाच नचाने की चेष्टा कर रहे हैं 'भोर का बिछुड़ा सायं समय घर पहुंच जावे तोवह बिछुड़ा नहीं समझा जाता, अतएव पुस्तककार किञ्चित् बिचार को अपने चित्तमें स्थान दान देवें, और आंख खोलकर अपने अनर्थ कर्त्तव्यपर पश्चा-त्ताप करें कि एकखण्ड 'कठवल्ली' उपनिषद् का उठाकर और दूसरा छान्दोग्य में लेकर दोनो को जोड़ उनका नाम वैदिक प्रमाण रख दिया, जैसा किसी की कहावत है।

कि "कहीं की ईंट कहींका रोड़ा, भानमतीने कुनवा जोड़ा," भला अन्यदेशीय विद्वान् और शिष्ठ जन जोवेदोंके महत्व तथा उत्कृष्टताको स्वीकार करते हैं ऐसे वचनोंको वेदका वाक्य सुन क्या न कहेंगे कि पण्डितजी तनिक अपने कृपाकटाक्षसे आगेके लेखों पर दृष्टि करें अर्थात् जिनको आप वेद वाक्य कहते हैं उसका (सव खल्विदं ब्रह्मतज्जलानितिशान्त उपासीत) इतना भागतो छान्दोग्य तथा (नेह नानास्तिकिञ्चन) इतना भाग कठ बल्ली उपनिषदका हैं जिन दोनों बचनोंको मिलाकर इस प्रकार अर्थ होताहै कि यह सब जगत् ब्रह्मस्थ अर्थात् ब्रह्म में स्थित है उसी की उपासना करनी चाहिये इसमें अन्य अनेक वस्तु उपासनीय नही हैं कैसी स्पष्टता सहित इन दोनों वाक्यों में ब्रह्मको सर्वाधार उपासनीय दर्शा कर जीवको उपासक ठह-राया है और अन्य वस्तुओंको जिन्हे जीव अपनी अल्पज्ञतासे ब्रह्म न समझ लेवें पूजा करनेसे वर्ज्जित किया है जिसका अर्थ करते समय हमारे मित्रने सत्य विषयों पर पोता फेरकर सब को ब्रह्म ही बना दिया ! हा कष्टम् ! यही अनीति इन की इस लेखमें (एकमेवाद्वितीयं ब्रह्म) प्रतिभात हो रहीहैं अर्थात् छन्दोग्य में ऐसा पाठ है कि: —

सदेवसौम्येदमग्र आसीदेकमेवाद्वितीयं ब्रह्म ।

अर्थ । हे श्वेतकेतो प्रियपुत्र ! जो परमात्मा अत्यन्त सूक्ष्म और जगत् तथा जीवोंका आत्माहै वही सत्य स्वरूप जानने योग्य अपना आत्मा आपही है अन्य वैसा कोई नही ॥

आगे परमेश्वर प्रणीत सद्ग्रन्थ जो कि स्वतः सूर्य्यवत् प्रका-शित होनेके कारण स्वयं प्रामाणिक हैं तथा आप्त प्रणीत दर्शन शास्त्र और उपनिषदादि अनेक आर्ष ग्रन्थोंकेद्वारा पुस्तककारके

भ्रम निवारणार्थ जीव और परमेश्वरका भिन्नत्व दर्पणवत् नेत्रों के आगे अर्पित करते हैं आशा है कि अब तो वह अपनी हठ को छोड़कर सत्य ग्रहण करनेमें दुराग्रह न करेंगे॥ अर्थात्:—

द्वा सुपर्णासयुजा सखाया समानं वृक्षं परिषस्वजाते तयोरन्य: पिप्पलं स्वाद्वत्ति अनश्नन्नयन्यो अभिचाकशीति ऋग्वेद मण्डल १ सू० १६४ मं० २० अर्थ (द्वा) जो जीव और ब्रह्म दोनो (सुपर्णा) चेतनता और पालनादि गुणोंसे सदृश (सयुजा) व्याप्य व्यापक भावसे संयुक्त (सखाया) परस्पर मित्रता युक्त अनादि सनातन हैं (समानम्) वैसाही (वृक्षम्) अनादि मूलरूप कारण और शाखारूपकार्य्य युक्त वृक्ष अर्थात् जो स्थूल होकर प्रलयमें छिन्न भिन्न होजाता है वह तीसरा अनादि पदार्थ इन तीनोंके गुण कर्म स्वभाव भी अनादि हैं इनमें से एक जो जीव है वह इस वृक्षरूप संसारमें पाप पुण्यरूप फलों को (स्वाद्वत्ति) अच्छे प्रकार भोगता है और दूसरा जो ब्रह्म है वह (अनश्नन्) क्योंकि फलोंको न भोक्ता हुवा भीतर वाहर सर्वत्र प्रकाशमान हो रहा है जीवसे ईश्वर ईश्वरसे जीव और दोनोंसे प्रकृति भिन्न स्वरूप तीनो अनादि हैं। तथा:—

शाश्वतीभ्य: समाभ्य:। यजु: अ० ४० मं० ८

अर्थात् अनादि सनातन प्रजारूप जीवोंके लिये परमात्मा ने वेद द्वारा सब विद्याओंका बोध दियाहै। तथा:—

ईश्वर: कारणं पुरुषकर्म्मा फल्यदर्शनात् न्या० सू १९ जीवके कर्मानुसार फल भोग करानेमें ईश्वर कारण है जीव के कर्मों की चेष्टा करते हुवे भी फल न दीखनेसे किन्तु जीव समीहा करता है कि मै पुरुषार्थसे अमुक फलको सिद्ध करूं तथापि बहुधा दृष्टिमें ऐसा देखनेमें आता है कि चेष्टा करते हुवे भी

जीव फलको नहीं प्राप्त होते इस न्याय दर्शनके स्वरूपसे यही सिद्ध हुवा कि जीवके कर्मोंका फल प्रदाता परमेश्वर इससे भिन्न हैं। तथा: –

प्राणापाननिमेषोन्मेष जीवनमनोगतीन्द्रियान्तर विकारा: सुख दु:खेच्छा द्वेष प्रयत्नाश्चात्मनो लिङ्गानि। वैशेषिक अ० ३ आ० २ सूत्र ४॥ अर्थात् (प्राण) भीतरसे वायुको निकालना (अपान) बाहरसे वायुको भीतर लेना (निमेष) आंखको नीचे ढाकना (उन्मेष) आंखको ऊपर उठाना (जीवन) प्राणका धारण करना (मन:) मनन विचार अर्थात् ज्ञान (गति) यथेष्ठ गमन (इन्द्रिय) इन्द्रियोंके विषयोंका ग्रहण करना (अन्तर विकार) क्षुधा तृषा ज्वर पीड़ा आदि विकारों का होना, सुख, दुख, इच्छा, द्वेष, और प्रयत्न ये सब आत्मा अर्थात् जीवके गुण और कर्म हैं ब्रह्मके नही इस कारण ब्रह्म जीवसे भिन्न है। तथा: –

गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्।

व्यासमुनि कृत वेदां० सू० ७॥ अर्थात् अनादि सनातनी प्रकृतिरूप (गुहा) में प्रविष्ट हैं ब्रह्म व्यापक भाव तथा जीव व्याप्यभावसे इससे स्पष्ट विदित हुआ कि जीव ब्रह्म एक नहीं तथा:—

अनुपपत्तेस्तु न शारीर:। व्या०वेदां०सू० ॥८॥

अर्थात् शरीरे भव: शारीर: शरीरधारी जीव ब्रह्म नहीं है क्योंकि ब्रह्मके गुण कर्म स्वभाव जीवमें नही घटते इससे पृथक है। तथा: –

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरोयं पृथिवीनवेद
यस्य पृथिवी शरीरं यं पृथिवीमन्तरयोमयत्येषत
आत्मान्तर्याम्यमृतः । बृहदारण्यक उपनि०।३।७।३॥
योप्सुतिष्ठन् नद्भ्योन्तरोय मापो न विदुर्यस्यापः
शरीरं यो पोन्तरो यमयत्येषत आत्मान्तर्याम्य
मृतः । बृह० ३॥७॥४ ॥
योग्नौतिष्ठन् नग्नेरन्तरोयमग्निर्नवेद यस्याग्निः श-
रीरं योग्निमन्तरोयमयत्येषत आत्मान्तर्याम्यमृतः
बृ० ३॥७॥५ ॥

अर्थ । याज्ञवल्क्य कहते हैं कि हे गार्गि ! जो पृथिवी जल अग्नि में स्थित होकर पृथि० जल अग्निसे निराला वा पृ० जल अग्निके भीतर है जिसे पृ० ज० अ० नहीं जानते जिस के पृ० जल अ० शरीर हैं जो अन्तरवर्त्ती होकर पृ० ज० अ० को नियमित करता है वही अमृत स्वरूप परमात्मा तेरा अन्तर्यामी है । ३।४।५ तथा: —

ऋतंपिबन्तौ सुकृतस्यलोके । गुहां प्रविष्टौ परमे .
परार्धे ॥ छाया तपौ ब्रह्म विदो वदन्ति । पञ्चा-
ग्नयो ये चत्रणा चिकेता ॥

अर्थ । इस लोकके किये हुये सत् कर्म्मके फलभोक्ता और फल प्रदाता दो अर्थात् जीवात्मा फल भोक्ता और परमात्मा फल प्रदाता परम हृदयाकाशरूप अन्तकरण में प्रविष्ट हैं उन

दोनोंमें ब्रह्मज्ञानी लोग और पञ्चाग्नि और त्रिणाचिकेता गृहस्थलोग छाया और आतपकी नाईं भेद समझते हैं। कठवल्ली ॥ ३।१ ॥

इन्द्रियेभ्यः पराह्यर्था ह्यर्थेभ्यश्च परं मनः। मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ महतः परमव्यक्तमव्यक्तात्पुरुषः परः। पुरुषान्न परं किञ्चित् सा काष्ठा सा परागतिः ॥ कठोपनि० ॥ ३।११ ॥

अर्थ। इन्द्रियोंसे इन्द्रियोंके विषय, विषयोंसे मन, मनसे बुद्धि, बुद्धिसे महान् जो जीवात्मा, जीवात्मासे प्रकृति, प्रकृतिसे पुरुष अर्थात् ब्रह्म परे है ब्रह्मसे परे कुछ नहीं वही परमगति है।

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपं यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ तवलकारोपनि० ९ ॥

अर्थ। जो तू यह जानता है कि (मैं ब्रह्मको) सुष्ठु प्रकार जानता हूं तो तू निश्चय ब्रह्मके स्वरूपको अल्पही जानता है। जो तू ब्रह्मके (स्वरूपको आत्मामें) ज्ञात (समझता है) अथवा जो उसके रूपको देवताओंमें समझता है तो मैं यह जानता हूं कि (अभितक ब्रह्म) तुझे विचारणीय ही है *।

। अर्थात् जो लोग अपने आपाको अथवा अन्य किसी कल्पित पदार्थको ब्रह्म समझ बैठते हैं उल्लिखित उपनिषद् वाक्यसे सिद्ध हुवा कि ऐसे मनुष्योंको ब्रह्मका यथार्थ ज्ञान कदापि नहीं और वे भ्रान्त हैं।

यह तो वेदादि सच्छास्त्रों द्वारा जीव ईश्वरका भिन्नत्व सिद्ध हुआ आगे थोड़ा युक्ति, तर्कका स्वादु देखिये कि दोही वचनों में अद्वैत वादियों को हिचकी लग जातिहै और उतर कण्ठसे तलेही रह जाता है। इनके मत और विश्वास के आश्रयस्तम्भ छः पदार्थ हैं जिनको ये अनादि मानते हैं वे ये हैं १ जीव २ ईश्वर ३ ब्रह्म ४ जीवेश्वरका विशेष भेद ५ अविद्या अज्ञान और ६ अविद्या और चेतनका योग इनमें एक ब्रह्मको अनादि अनन्त और अन्य ५ को अनादि सांत मानते हैं क्योंकि अज्ञान के रहने पर्यन्त ये पांचों रहते हैं और इनकी आदि विदित नही है इस लिये अनादि और ज्ञान उदय होनेसे नष्ट हो जाते हैं इस लिये सांत कहलाये जाते हैं परन्तु जब कि अविद्याके योग के विना जीव, और मायाके योग विना इनके मतमें ईश्वर सिद्ध नही होता तो छठा पदार्थ ये कौनसे घरसे लाये क्योंकि अविद्या और माया तो जीवेश्वरमें चरितार्थ होगई और ब्रह्म माया और विद्याके योग विना ईश्वर नही बनता पुनः ईश्वर को अविद्या और ब्रह्मसे पृथक् गिनना व्यर्थ नही है तो क्या है इसलिये ब्रह्म, और अविद्या दो ही पदार्थ अद्वैत वादियोंके मतमें सिद्ध होतेहैं छः नहीं अब रहा कार्योपाधि कारणोपाधि से जीवेश्वरका ऐक्य सिद्ध करना सो तब बन सकता है कि जब अनन्त नित्य शुद्ध बुद्ध मुक्त स्वभाव सर्वव्यापक ब्रह्ममें अज्ञान होना सिद्ध करें जिसका होना इस प्रकार असम्भव है कि जिस प्रकार पूर्व, सर्वंखल्विदंब्रह्म इस वाक्यकी समीक्षामें लिख आये हैं अर्थात् जो ब्रह्मके किसी एक देशमें स्वाश्रय और स्वविषय वा अज्ञान अनादि सर्वत्र मानोगे तो उसको सर्व शुद्ध कहना छोड़ दो और जब एक देशमें अज्ञान मानते हो तो वह जहां तहां परिछिन्न होता रहेगा इससे सिद्ध हुआ कि जितने

देशमें अज्ञान पहुंचेगा उतना ब्रह्म तो अज्ञानी और जिस२ देशको वह छोड़ता जावेगा उस२ का ब्रह्म ज्ञानी बनता रहेगा तो किसी एक देश के ब्रह्मको अनादि शुद्धज्ञानयुक्त किसप्रकार कह सकेंगे और अज्ञानी ब्रह्मकी सीमासे जो बाहर भीतर ब्रह्म रहा उसके खण्ड खण्ड होगये इससे यह आया कि उसको अखण्ड कहने से मुख बन्द करो। जिस प्रकार शरीर के किसी भाग में पीड़ा व्यधि रोग उत्पन्न होने से संपूर्ण शरीर व्याकुल हो रहता है वैसेही अज्ञान सुख दुःख क्लेशों की उपलब्धि होनेसे ब्रह्म नानाप्रकार के दुखोंमें लिप्त हुवा अर्थात् ब्रह्म का जो नित्यमुक्त स्वभावत्व है वह नष्ट हो गया इत्यादि परस्पर गुणबिरोधवाले वाक्यों से बिचार शील और तत्वदर्शी पाठकगणोंको जान लेना चाहिये कि जब इन अद्वैत वादियों की युक्तिसे मुख भेट करना ि… जों ब्रह्मकी ऐसी धूल उड़ाते हैं। कहिये हमारा य… कहना कि ये भ्रान्त मतावलम्बी अनी…श्वर वादियोंसे भी निकृष्टतर समझने चाहिये क्या अयोग्य है? वे लोग तो यही कहतेहैं कि यह संपूर्ण जगत् सदाकालसे ऐसाही स्वाभाविक चला आया है और ऐसाही रहेगा, कर्त्ता कारण इसका कोई प्रत्यक्ष नहीं है यद्यपि पाप पुण्यके बिचार का भय और उत्साह उनको नही है तथापि वे लौकिक व्यवस्थाओंमें ऐसे नियमबद्ध रहते हैं कि परस्पर वर्त्ताव हानि लाभ को बिचार कर करते है और निन्दित कर्मोंमें प्रवृत्त होना सर्वथा अकर्त्तव्य और लज्जा मानते हैं परन्तु ये साक्षात् अभिमानके अवतारतो आपही ब्रह्म बनकर अपनेको अकर्त्ता और अभोक्ता कहते और उक्त कथानुसार आचरण करते और बर्त्तते तनिक भी भय और लज्जा नही करते हैं जब किसी कर्मका परिणाम हानिकारक और बुरा ही निकलता है तो उसको

इन्द्रियोंका स्वाभाविक धर्म ठहराते हैं और कहते हैं कि इस का प्रेरक ब्रह्म नही हैं यह वाद विवाद तो हुआही पाठक-जन किञ्चित इस चरित्र पर भी ध्यान देवें कि पुस्तककार तो अविद्यादि अज्ञान रहित बन कर निष्प्रपञ्च परिशुद्ध केवल ब्रह्म होही गये हैं फिर हम उनसे पूंछते हैं कि ब्रह्मतो जड़ चेतनादि अर्थात् सूर्य चन्द्र नक्षत्रसे आदि लेकर समस्त जगत्का कर्त्ता है तो आप में भी यह गुण अवश्य होना चाहिये, कृपाकर एक तो इस प्रकार का पदार्थ रच दिखाइये, ब्रह्म तो सर्वव्यापी औरसर्वज्ञ है फिर आप अपने मनका अभिप्राय जाननेको समाचार पत्र तथ [illegible] आदि की सहायता क्यों ढूंढ़ते हैं क्या सर्वव्यापी हो [illegible] शरीर धारियों के अंतःकरण में प्रेरण नहीं कर [illegible] तो सर्वशक्तिमान् है फिर ऐसे आतुर क्यों हुये जो [illegible] इकट्ठाकर उनमें कोलाहल मचा और पुस्तकादि छपवानेका परिश्रम करही अपने मत में मिलाने की चेष्टा करते हो? सर्वशक्तिमत्वगुणसे बलात्कार सृष्टि मात्र को अपने आधीन क्या नही कर लेते, ब्रह्म तो अनन्त है आप की साढ़े तीन हाथ के शरीर में क्यों प्रतीति हो रही है, ब्रह्म तो क्षुधा पिपासा आदि इन्द्रियों के भोगोंसे पृथक् है आप षट् रस आसि स्वादु [illegible] पदार्थों को खड़ेही क्यों डकार जाते हैं, तथा काले पीले कोट कमीज आदि वस्त्रों से क्यों प्रयोजन रखते हो, इत्यादि ब्रह्मके अनेक विशेषणों में से एक के प्रभाव का परिवर्त्तन करके दिखाइये! छी २ लज्जा नहीं आती आर्य सन्तानों को उलटे मार्गमें चलाकर सर्व भूगोल विख्यात सर्वजगत् माननीय पूर्वजों का क्यों गौरव नष्ट किये डालते हो।

पु० पृ० ५ पंक्ति १ — पंक्ति ४ पर्यन्त !

समीक्षक — पुस्तककार के इस लेखपर हमारा कुछ कथन कदापि शोभा नही देसकता हां समुद्रकी तुलना में आप अंजलिवत भी समझे जाते तो भी कुछ बात थी परंतु यहांतो पासंग भी पूरी नही पड़ती और सूर्यकी ओर धूल उड़ाकर बहुतेरे आखों से हाथ धो बैठते हैं और आकाश मे थूक २ अपना मुख सानते फिरते हैं, कोई उन्हे क्या समझावे हां यदि न्यायदर्शी सत्यासत्य विवेचक और सत्यवादी जन ऐसे पुरुषको आपापंथी स्वार्थी मानेंगे तो हरि इच्छा कुछ कहना ही नहीं कि जिसने अपने शरीर को इन्द्रियोंके अत्याचार से रक्षित करके उनके भोग और संसार की विभव को तृणवत् जान परित्याग करडाला सत्यविद्योपार्जन सत्यासत्य विवेक शिष्टाचार शमदम योगाभ्यास आदि सत्कर्मों में आयुको व्ययकिया जिसने सर्वतंत्र सिद्धान्त अर्थात् धर्म और सत्यके तत्वज्ञान को प्राप्त करके परब्रह्म प्रणीत वेदवाक्य को ही सत्यविद्या और सद्धर्मका मूल अंगीकार किया पक्षपात को छोड़ परमेश्वर से भिन्न और किसी का भय न माना जिस शूरवीर सत्यदेश भक्तने भारत सन्तानको दुष्ट व्यवहार और कल्याणहीन अनर्थक मर्यादाओं में लिप्त हुवा देख उनको आर्यदेशकी दुर्दशाका मूल कारण जान तुरंत उनको निर्मूल करनेके अर्थ और यावत् शक्य उनका खोज मिटानेके लिये सिंहवत् गर्जन करके जहांतहां भ्रमण किया जिसने अपनी जाति और मनुष्यमात्र की शारीरक आत्मिक और सामाजिक उन्नति करना ही शरीर धारण करनेका मुख्य कर्त्तव्यजाना जिसने प्रत्यक्षरूपमें सिद्धकर दिखाया और ज्ञानीलोगोंको दृढ़ निश्चय करायाकि सद्विद्याध्ययन सत्यभाषण सत्संग यमादि योगाभ्यास पुरुषार्थ विद्या-

दाक्षिण्य परोपकार आदि शुभकर्म्म ही धर्म के और मुक्तिके साधन हैं इतर कल्पित पदार्थोंका पूजनादि नही जिस विद्या-धुरन्धरने पूर्ण धार्मिक पूर्ण विद्वान् ऋषियोंके वचन को शब्द लेकर और अन्य प्रत्यक्षादि प्रमाणोंके वलसे सत्य और असत्य ग्रन्थो का भेद इस प्रकार खोल दिखाया जिस प्रकार परस्पर मिले दुग्ध और जल पृथक २ हो जाते हैं, जिस संस्कृत विद्या के परम ज्ञाता ने सूर्यवत् प्रकाश कर दिखाया कि संस्कृत जो देववाणी कहलाती थी वास्तव में देववाणी ही है इसके महत्व और इसमें विविध विद्याओं का श्रोतः होना मनुष्य मात्रपर विदितकर दिया, तथा असंख्यात ऐसे मनुष्यों को संस्कृत विद्याध्ययन में उत्साहित किया कि जो सदाहीसे जिनों और पिशाचों की भाषाका विशेषण दिया करते थे जो इसे मृतकभाषा अर्थात् (Dead language) कहते थे जिस पूर्ण दया सागर ने अनेक भारत संतानों को कि जो सनातन वेद प्रतिपादित धर्म्म से अंध हो और कल्पित छल से प्रसिद्ध किये वेदान्त नामक मत से घृणित हो अन्य वेद विरुद्ध मतवालों के आखेट वने जाते थे अपने सत्य वैदिक उपदेशकी शक्तिसे सनातन धर्ममें दृढ़ किया, और आगेको नवीन मतवालोंके द्वारवन्द कर दिये, जिस आर्य्यहितेच्छु ने विविध विज्ञान विद्यादि यन्त्ररूपी गौतम, कणाद, पातञ्जल आदि ब्रह्मर्षियोंके गौरव उनके महत्व और सद्गुणोंको अनेको इस प्रकारके मनुष्यों पर प्रकाश करके यथार्थ विश्वास कराया कि सदैव उन आप्त पुरुषोंको असभ्य जङ्गली परमेश्वरके ज्ञान से रहित तत्वपूजक आदि नामोंसे पुकारा करते थे और उन्ही श्रेष्ठाचारी धर्मतत्पर महात्माके उदाहरण द्वारा देश सुधारका यत्न किया, जिस परमहितकारी दयालुने गवादि पशुओं

पर घोर अत्याचार देख उनके सत्यानाशके निवारणार्थ प्रत्येक यत्न और प्रत्येक उपायमें स्वयं कटिबद्ध होकर दूसरोंको यत्नमान किया अर्थात् राजराजेश्वरी महारानी श्रीभिक्टोरिया के चरण कमलोंतक निवेदन करनेका सङ्कल्प किया इत्यादि ऐसे देशवत्सल स्वदेशोद्धारार्थ देहत्यागी धर्म प्रवर्त्तक पुरुषके कौतुकों को स्वप्रणीत आपा पन्थ आदि विशेषण युक्त करके न्याय और सत्यभाषणको पीठ दिखाकर भद्रशील पुरुष परमेश्वरसे क्या भयभीत न होंगे ?

पु० का० — पृ० ५ पं० २से पृ० ६ पं० १५ पर्य्यन्त।

समीक्षक—उक्त लेखोंमें पुस्तककार उसही मतका नाम आर्य्यमत प्रकाश करते हैं जिससे उनको जीव और ब्रह्म की एकता का पाठ प्राप्त हो। परन्तु हमारी समझ में यह किसी निकृष्ट पूर्व संस्कार का फल जानना चाहिये कि जो मनुष्य में इस प्रकार का विपरीत ज्ञान व्याप्त हो जावे। यथा

अनित्याशुचि दुःखानात्मसु, नित्यशुचिसुखात्म ख्यातिरविद्या॥ यो० पा० २ सू० ५

अर्थात् यह योग सूत्र स्पष्टरूपसे प्रकट कर रहा है कि इस प्रकार के ज्ञान को अविद्यामात्र का लक्षण समझना चाहिये क्योंकि जो पदार्थ जैसा है उसको यथार्थ वैसा ही न जान कर उसके विरुद्ध समझना जैसा कि अनित्य कार्य रूप को यह मानना कि सदाकाल से ऐसा ही चला आया है और ऐसा ही रहेगा तथा योग बलसे देवों का शरीर सदा बना रहता है। इस प्रकार विश्वास रखना इत्यादि यह सब अज्ञान और अविद्याके उपरान्त और किसी वस्तुके लक्षण नहीं समझे जा सकते, अतएव सिद्ध हुआ कि पण्डितजी का इस

कुछ अपराध नहीं कि वे अनार्य मतको आर्य्यमत और आर्य्य-धर्म्म को आपापन्थी वर्णन करें। यह तो पूर्वोक्त सूत्र प्रत्यक्ष कह रहा है कि किस गुण का फल है। पूर्वोक्त लेखों में पुस्तककार ब्रह्मके रूप को यथावत् प्रकारसे प्रतिपादन कर के उसको निरवयव निराकार शिरारहित इन्द्रियातीत आदि विशेषण वाला निश्चित करते हैं कि जो पाठकों के स्मरण रखने योग्य बात है क्योंकि इसही प्रकरणके अगले लेखों में यही विषय असंबद्ध प्रलाप दीखने लगेगा कि जहां पुस्तक-कार ब्रह्मके प्रत्यक्ष इन्द्रिय लटका कर उसे सब सांसारिक पदार्थों का भोग करनेवाला सिद्ध करते हैं, परन्तु देखतीं आखों यह अनर्थ करते इन महाशयको परमेश्वरका भय नहीं होता कि जिन शास्त्रोक्त वाक्यों को वह अपना मंतव्य सिद्ध करने को प्रमाण देतेहैं यदि उनमें कोई पद जीव ब्रह्म का अलग२ होना दर्शावे (जैसा कि सम्पूर्ण आर्ष ग्रन्थों से विदित है) उस ऐसे वाक्य को तुरन्त चाट जाते हैं। जिस प्रकार "इन्द्रियेभ्यः०" आदि कठोपनिषद् के वाक्यों में आत्म शब्दके अर्थ को खड़े ही घूंट गये।

पु० का० पृ० ६ पं० १६ पृ० ८ पं० ६ पर्यन्त।

समी०—जीव ब्रह्मैक्य प्रतिपादक मतका नाम पुस्तककार जो आर्यमत वर्णनकरते हैं इस विषय में स्वानुमति हम अपनी पूर्व समीक्षा मे यथावत प्रकाशकर चुके हैं, पाठकगण उसही के द्वारा सत्यासत्य को ज्ञातकर लेवें, परन्तु मन के लय (जिस से हम उनका अभिप्राय राग द्वेषका त्याग शम दमादि इन्द्रिय निग्रह द्वारा ब्रह्मोपासना में प्रवृत्त होना लेते हैं) करने की सामग्री पाषाणादि जड़ पदार्थों की पूजा विदित करते है सो इसका कारण उनमें यथार्थ ज्ञानाभाव है, मनका

स्वभाव चञ्चल होता है इतना तो वह आप ही अंगीकार कर चुके हैं क्योंकि उनका यह लेख विद्यमान है कि 'भींति में लगे हुए चित्रों की सुन्दरता को देख मन कभी किसी पर और कभी किसी पर ग्रहण करता रहेगा तदनंतर जो अति मनोहर चित्र दीख पड़ेगा अंत में वह चंचल मन उसी चित्रमें आकर्षित हो जावेगा' इत्यादि वचनों से स्पष्ट भान हुवा कि मनका चंचल होना पुस्तककार भी स्वाभाविक धर्म मानते हैं परन्तु उनका यह कहना थिर भी धरें कि वह चंचल मन भिन्न२ अंगों की रचना की परीक्षा करता हुवा किसी वार एक अंग में लवलीन हो स्थिर हो जावेगा तो यह किस प्रकार निश्चय हो कि वह एकाग्र हो कर निराकार ब्रह्म में ही ध्यानावस्थित हो गया क्योंकि अन्य शेष अगों को छोड़ किसी विशेष स्थान में उसका स्थिर हो जाना तो केवल नेत्रेन्द्रिय की तृप्ति के अर्थ है तथा उसकी वृत्ति और वासनाओं में तो लेशमात्र भी विभेद अनुभव नहीं हो सकता क्योंकि नेत्रों के सुहावनीय स्थान में तनिक ठहरकर और उस विशेष अंगके ध्यान में मग्न होकर वह मन प्रकारांतर की कल्पनाओं में बद्ध हो जावेगा अर्थात् कभी तो उस अंग की आकृति रचना आदि की प्रशंसा में लिप्त होगा कभी और कृत्रिम पदार्थों से उसकी तुलना करके इस भांति अनुभव करेगा कि अहो संसार में एक से एक अधिक चतुर चित्रकार वर्त्तमान हैं किसी पुरुष ने यह कैसी दिव्य मूर्त्ति रची है इत्यादि क्षणवत् उस मोहिनी मूर्त्ति के संस्कार चित्त में प्रवेश करके भ्रम पूर्वक अनेक इन्द्रियों के अनुकूल संकल्प विकल्प तथा नाना प्रकार के तर्क वितर्क युक्त कामनाओं को [illegible] रहेंगे यथा जब कोई मनुष्य किसी अपूर्व विलक्षण व[illegible] को

देखता है और वह उसके मन बस जाती है यहां तक कि स्वप्न अवस्था में यद्यपि वह अनेक प्रकार के अन्य पदार्थों का भी दर्शन करता है तथापि उस विलक्षण वस्तु को वह विशेष करके देखेगा॥ मूल तात्पर्य इस कथन से यह सिद्ध करना है कि साकार पदार्थों में चित्तार्पण करने से इन्द्रियों की रुचिपूर्वक साकार ही का अनुभव होता रहता है निर्विकार निराकार परमेश्वर का संस्कार इस क्रिया के द्वारा प्राप्त होना सर्वथा असम्भव है, भला मनस्थिति और सद्गगवद्भक्ति का यही साधन होता तो श्रीमनु भगवान् अपना धर्मशास्त्र मनुस्मृति ग्रन्थ निर्माण करते समय भ्रान्त वा भयभीत हो गये थे जो गृहस्थों के कर्त्तव्य धर्मों में जड़ पदार्थों के पूजा विधान को परमेश्वर ज्ञान प्रापिका मूल साधन समझकर धर्म के दश लक्षणों में वर्णन करना छोड़ गये ? वा महर्षि पतंजलि जिन्होंने चार भागों में महा अपूर्व ग्रन्थ योगशास्त्र केवल ब्रह्म में मनस्थितिके अर्थ ही निर्माण किया है साकार वस्तुओं को चित्तकी एकाग्रता का प्रथम साधन जानने मात्रकी भी विद्यानहीं रखते थे किञ्चित् मनुस्मृति के छटे अधयाय के इस ८१ वें श्लोक पर तो कृपादृष्टि कीजिये अर्थात्:—

धृतिः क्षमादमोऽस्तेयं शौचमिन्द्रिय निग्रहः।
धीर्विद्या सत्यमक्रोधोदशकं धर्मलक्षणम्॥ १॥

अर्थ। अब धर्मके दश लक्षण कहते हैं धृति अर्थात् (सन्तोष) क्षमा अर्थात् (किसीसे अपकार पाकर अपकार न करना) दम (विकार करनेवाले विषयको पाकर मनमें विकार न होना) चोरी का त्याग, पवित्रता, विषयों से इन्द्रियोंका रोकना, शास्त्र आदिका तत्व ज्ञान, आत्मज्ञान, सत्य, क्रोधका हेतु रहते सन्ते भी क्रोध न करना।

सतत्र ब्रह्मोपासनामें ध्यानावस्थित होने और मनको स्थिर करने की जो प्रधान सामग्री है तथा मोक्षप्राप्तिके मुख्य साधन हैं सो देखो किस प्रकार स्पष्टता पूर्वक पूर्वोक्त मनुवाक्यमें दर्साये हैं, भला यह यथार्थ आप्तानुकूल व्यवस्था त्याग कर इसके विरूद्ध आचरण वर्त्तके भगवत्प्राप्तिकी आशामें रहना सर्वोत्तम मनुष्य देहको वृथा गंवा देनेके उपरान्त महा पापका भागी होना नहीहै तो अन्य क्या लाभ है? इस लेखपर पुस्तक कार कदाचित् यह आक्षेप करें कि गृहाश्रमी जनोंके निमित्त तो प्रवृत्ति मार्ग साकार पदार्थोंका पूजनही है, दश लक्षण-वाला धर्म तो विरक्त वैराग्य सम्पन्न मनुष्योंके अर्थ है तो इसके समाधानमें मनुजी का दूसरा श्लोक आपकी भेट है। यथा –

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्।
होमोदैवोवलिर्भौतो नृयज्ञोऽतिथि पूजनम्॥

. अर्थात्। जिन पञ्च महायज्ञों को गृहस्थ लोग नित्य प्रति किया करें उनके ये नाम हैं, वेदका पढ़ना वेदमन्त्रोंके द्वारा परमेश्वरकी स्तुति प्रार्थना उपासना करना ब्रह्मयज्ञ, ऋषि और देव जो विद्वान् आप्त पुरुष हैं उनको श्रद्धापूर्वक भोजन आदि प्रदान करके जो तृप्त करना है सो श्राद्ध और तर्पण, अग्निहो-त्रादि यज्ञ कर्म्मोंका नाम देव यज्ञ वलिवैश्वदेवादि कर्मोंको भूत यज्ञ, और अतिथि पूजनको मनुष्ययज्ञ कहते है, कहिये अवतो दूधका दूध और पानीका पानी भिन्न रूप होकर दीखने लगा, इन पांच महायज्ञोंमें जो गृहस्थका नित्य धर्म्म है आप वतावें जड़ मूर्त्ति और पाषाण पूजाका कहां विधान है, पाठकगण कृपा कर विचारें को श्रीमनु भगवन् का कहा धर्म्म अवलम्वन करके हमको ब्रह्म प्रीति की यथार्थ सामिग्री ग्रहण करनी योग्य है वा वालादत्तजी की लाठी पकड़के रसा-

तल को पयान करनाही धर्म्म हैं, बड़ा भारी आश्चर्य्यतो इस विषय पर है कि हमारे मित्रने उछल कूदतो मन मानी कर डाली और कोलाहल भी थोड़ा नहीं मचाया, परन्तु आर्ष ग्रन्थों में से एक को भी यथोचित प्रकार से ध्यान पूर्वक पाठ न किया होगा नही तो इस प्रकार अयोग्य प्रलाप करके वृथा लोक हंसाई न कराते ॥ अहो ! उल्लिखित मनु वाक्यों से कैसा स्पष्ट विदित हो रहा है कि वेदादि सत्य विद्याध्ययन से आदि लेकर प्राणायामादि द्वारा इन्द्रिय निग्रह सत्संगादि शुद्धाचरण विद्यादानादि शुभकर्म्म तथा अग्निहोत्रादि यज्ञ विधिके अतिरिक्त इतर जड़ पदार्थोंकी पूजा किसी मनुष्य विशेषमें ईश्वरत्वमानना आदि इन अमूलक व्यवहारोंमें से एक भी ब्रह्म प्रति और सत्यज्ञान पूर्वक मन लय करनेकी सामिग्री किसी कालमें नही हो सकती, प्रियबन्धुवर्गो ! सत्य जानो कि जो साकार पदार्थ तथा मनुष्य विशेष और जलादि वस्तु विशेष ही मोक्षके साधन हुवा करते तो प्राचीन कालमें हमारे ऋषि महर्षि राजा महाराजा मुक्तिके अभिलाषी और ब्रह्म प्राप्तिके अनुरागी होने पर सम्पूर्ण झगड़ा टंटा त्याग कर बनों पहाड़ों और कन्दराओंमें निवास करके पञ्चाग्नि आदि ताप२ कर योगादि क्रियाओंके बलसे इन्द्रिय निरोध करनेमें अपने उस शरीर को जो विश्वमात्रको नाना प्रकार की लौकिक और पारलौकिक विद्याओं की शिक्षा करने के कोष थे तृण-वत् जान अर्पण कर देते थे उनको आज कलके स्वार्थसिन्धु पर धन हरण नामाभिमानियोंसे भी क्या अधिक ज्ञान और अधिक बुद्धि नहीं थी ? कि जिनका इन्द्रियका भोग और दूसरोंके धनको येन केन प्रकारसे अपना बनाना ही धर्म है ।

न्या०—पृ० पं० ७ पृ८ पं० १२ पर्य्यन्त ।

स० पुस्तक कारके उक्त लेखमें हम सम्मत होतेहैं यदि उन का अभिप्राय इस प्रकारसे हो अर्थात् मन जिस समय इन्द्रियोंकी वासना से रहित होकर एकाग्रता धारण कर लेता है वह साक्षात् ब्रह्मके ध्यानमें मग्न होजाता है और वही वृत्ति शून्य मनकी अवस्था सम्प्रज्ञात नाम की समाधि हुई, परन्तु सम्प्रज्ञात ज्ञान प्राप्तिका साधन यदि वे जड़ पदार्थों की उपासना को ठहरावें तो यह उनकी महाभ्रान्ति है। बालादत्त जी का जो एक विलक्षण लेख इस स्थानमें देखनेमें आया सो भी बिना हमारी समीक्षाके अछूता रहना उचित नहीं वह यह है कि:—'न शृणोति न बध्नाति' आदि जो शिवजी का वाक्य पार्व्वतीके प्रति कहा गया, सो पण्डितजी अत्यन्त श्रद्धा भक्ति पूर्वक अपने लेखमें प्रकाश करते हैं जाना गया कि शिवजी के वाक्योंमें उनको अत्यन्त विश्वास और प्रेम है अतएव हमें दृढ़ निश्चय है कि महाशय निम्नलिखित 'पद्मपुराण के वचनमें भी अवश्यमेव विश्वास करेंगे जिनके द्वारा शिवजी और पार्वती का एक और सम्वाद वर्णन किया गया है। अर्थात्

शृणुदेवि प्रवक्ष्यामि तामसानि यथाक्रमम्।
येषां श्रवणमात्रेण पातित्यं ज्ञानिनामपि॥ १॥
प्रथमं हि मयैवोक्तं शैवं पाशुपतादिकम्।
मच्छक्त्यावेशितैर्विप्रैः संप्रोक्तानि ततः परम्॥२॥
कणादेनतुसंप्रोक्तं शास्त्रं वैशेषिकं महत्।
गौतमेन तथान्यायं सांख्यं तु कपिलेन वै॥३॥
द्विजन्मना जैमिनिना पूर्ववेद मयार्थतः।
निरीश्वरेणवादेन कृतं शास्त्रं महत्तरम्॥ ४॥

धिषणेन तथा प्रोक्तं चार्वाकमतिगर्हितम् ।
दैत्यानां नाशनार्थाय विष्णुनाबुद्धरूपिणा ॥ ५ ॥
बौद्धशास्त्रमसत्प्रोक्तं नग्ननीलपटादिकम् ।
मायावादमसच्छास्त्रं प्रच्छन्नं बौद्धमेव च ॥६॥
मयैवकथितं देवि कलौब्राह्मणरूपिणा ।
अपार्थं श्रुतिवाक्यानां दर्शयंल्लोकगर्हितम् ॥७॥
कर्म्मस्वरूपत्याज्यत्वमत्र च प्रतिपाद्यते ।
सर्व्वकर्मपरिभ्रंशान्नैष्कर्मं तत्रचोच्यते ॥ ८ ॥
परात्मजीवयोरैक्यं मयात्रप्रतिपाद्यते ।
ब्रह्मणोस्य परंरूपंनिर्गुणं दर्शितं मया ॥९॥
सर्व्वस्य जगतोऽप्यस्य नाशनार्थंकलौयुगे ।
वेदार्थवन्महाशास्त्रं मायावादमवैदिकम् ॥१०॥
मयैवकथितंदेवि जगतां नाशकारणात् ।

(इति साङ्ख्यप्रवचन भाष्ये विज्ञानभिक्षूद्धृत पद्मपुराणान्तर्गत पार्व्वतीमहादेव संवादः ।)

अर्थ । हे देवि ! सुनो तामस (शास्त्रों) को मै यथाक्रम कहता हूं । जिनके श्रवण मात्रसे ज्ञानीलोग भी पतित हो जाते हैं ॥ १ ॥

पहिले तो शैव पाशुपतादिक (शास्त्र) मैंनेही कहे हैं । उनसे पीछे मेरी शक्तिद्वारा आवेशित ब्राह्मणोंने और २ (शास्त्र) कहे हैं ॥ २ ॥

कणाद (ऋषि) नेबड़ा वैशेषिक शास्त्र कहा है। गौतम ने उसी प्रकार न्याय कहा है, और कपिलने साङ्ख्य ॥ ३ ॥

जैमिनि ब्राह्मणने पूर्व (मिमांसानामक) बहुत बड़ा शास्त्र वेदमय अर्थसे निरीश्वरवाद द्वारा बनाया है ॥ ४ ॥

इसी प्रकार अति गर्हित चार्व्वाक् (शास्त्र) धिषणने वर्णन किया है दैत्योंको नाशके निमित्त बुद्धरूपी विष्णुने ॥ ५ ॥

असत् बौद्धशास्त्र (जिसमें) नग्न (रहनेका और नील पटादि धारण का विधान है)। मायावाद असत् शास्त्र जो गुप्त रूपसे बौद्ध मतही है ॥ ६ ॥

हे देवि ! कलियुगमें ब्राह्मण रूपसे मैंनेहि कहा है। स्रुति वाक्यों का लोक गर्हित खोटा अर्थ (इस शास्त्रमें) दिखलाकर ॥ ७ ॥

कर्म स्वरूपका त्याज्यत्व इससे प्रतिपादितं हुवा है। और सारे कर्म्मोंके परिभ्रंस से नैष्कर्म्म इसमें कहा गया है ॥ ८ ॥

परमात्मा और जीवात्मा की एकता मैंने इससे प्रतिपादन की है। (और) दिखलाया है ॥ ९ ॥

कलियुगमें इस सारे जगत्के नाशके निमित्त। वेदार्थ की न्याइं महाशास्त्र मायावाद को (जो वास्तवमें) अवैदिक है ।१०।

हे देवि ! जगतके नाशके निमित्त मैंनेहि कहा है।

पूर्वोक्त सम्वादका मूल आशय और सिद्धान्त यह हुवा कि पण्डितजी सरीखे ज्ञानी महाकानयुक्त और उनके सिद्धान्त सर्वथा असत्य और मनुष्य मात्रके कल्याण विनाशक हैं हम नही समझते हमारे मित्र बालादत्तजी शिवजी के वचनों को एक स्थानमें सत्य और भ्रान्ति शून्य मान चुके तो दूसरे स्थानमें उनको मिथ्या जानें इसलिये हमें अब दृढ़ आशा हुई कि यद्यपि उनको हमारा यह लेख अप्रिय जान पड़े तथापि वह शिवजी के कथनको यथावत् प्रकारसे विचार और समझ कर अपने कपोलकल्पित सिद्धान्तों को भ्रमका मूल, अवैदिक

ग्रन्थोंको वेदानुकूल जानना, श्रुति आदिके मिथ्या अर्थों को सत्य मानना, औरसीधे भोले लोगोंको मनवाना, इत्यादि जितने इस प्रकारके व्यवहार हैं उनको तुरन्त परित्याग करके और हमको पर पन्थी और आपापन्थी कहनेसे मुख रोक कर अपने आपही को उक्त विशेषण धारण करनेका पात्र माने और पश्चात्ताप करे, फिर ध्यान देकर समझें जैसा कि हम समझते हैं कि हम और वे एकही देशकी सन्तान है भूल और अविद्यासे जो परस्पर बैर बिरोध अहङ्कार स्वार्थपरता (जिनके माता पिता मत मतान्तर हैं) सबको दूर हटा कर ऐक्य भावको प्राप्त हो जावें और सत्य सनातन वेद बिहित धर्मकाही आग्रह करें, मिथ्या अर्थ सहित सत्य ग्रन्थ के द्वारा प्रतिपादित हुवे कल्याण बाधक मतों का कदापि न करें। हम स्वीकार करते हैं कि प्रथम बहिर्योगके द्वारा ऐसी योग्यता प्राप्त करनी चाहिये कि जिस करके अन्तर्योग क्रिया सुलभ हो जाय परन्तु बहिर्योग वेदादि सत्य शास्त्राध्ययन, आप्तों और धर्मात्मा लोगोंका सत्संग इन्द्रियोंके निग्रह करने में परिश्रम आदि व्यवहारों का नाम है जड़ पाषाणादि बस्तुओं को पूजनका कदापि नहीं क्योंकि उक्त क्रियाओंके ही अभ्यास से जितेन्द्रियतादि गुणों को प्राप्त कर और परम योगी होकर मनुष्य ब्रह्मज्ञान पाता है नकि किसी और विधिसे, अत:सिद्ध हुवा कि यह पूर्वकही हुई व्यवस्था पालना ही मनुष्य देह धारियोंका कर्त्तव्य धर्म है ईश्वर प्रणीत वेद संहिताओंमें इस प्रकारके असङ्गत और युक्तिहीन बाक्यों अथवा साकार जड़ पदार्थोंकी पूजा बिधानका लेश मात्र भी सम्बन्ध नहीहैं यद्यपि

महीधर सरीखे कई एक स्वार्थ वश धर्मद्रोही जनोंने इन्द्रियोंके भोगार्थ इस प्रकारकी महानर्थक और कुत्सित टीका कर डाली हैं कि जिस प्रकारके लेख प्रकाश करनेवाला आज दिन न्यायपरायण गवर्नमेण्टके नीति शासन द्वारा दण्डनीय ठहरता है, इसही प्रकार मुनिवृन्द मुकुट श्रीमनु भगवान्के धर्मशास्त्र मनुस्मृति तथा श्रीमहर्षि व्यासदेव कृत महाभारतादि ग्रन्थों के सत्य लेखोंमें जड़ पाषाणादि पदार्थोंका चिह्न मात्र नहीं है।

पु० का० पृ ६ (पं० १४ से पृ० १० पं० ४ पर्यन्त।

हाय! २ हठका त्याग तो न करोगे? उल्लिखित मनु वाक्यों में इन्द्रियोंके निग्रह करने मात्रसे अभिप्राय है (न कि किसी और कर्मसे) जिसके साधन विद्याध्ययन सत्संगादि व्यवहार हम विस्तार सहित ऊपर वर्णन कर चुके हैं और जिस अवस्था में मनु भगवान् यथोक्त कर्मों (जो यज्ञ अग्नि-होत्रादि संसारको सुख पहुंचानेके हेतु हैं) सेभी उत्तमतर इन्द्रियोंके निग्रह द्वारा शुद्धात्मा होनेकी प्रेरणा स्पष्ट और नि-र्भ्रान्त शब्दोंमें दर्शा रहे हैं तो जड़ पदार्थों का पूजा विधान पुस्तक कारका अन्तक्षेप न हुवा इसलिये बालादत्त स्मृति नाम से प्रसिद्ध होना योग्य में जिस करके मनु भगवान् का नाम कलंकसे बचे।

पु० का० पृ० १० पं० ५ – पृ० ११ पं० ६ पर्यन्त।

स० जोकि परमात्मा सम्पूर्ण जड़ और चेतन तथा चराचर पदार्थों में सर्वव्यापी होनेसे परिपूर्ण है और उनका अन्त-र्वर्त्ति होकर उनको नियमित करता है इस हेतु उस निरव-द्य निराकार इन्द्रियातीत ब्रह्मका प्रतीक पदार्थ शरीर कहा है वस्तुतः परमेश्वरका कोई शरीर नहीं है यही व्यवस्था पूर्वोक्त

उपनिषद् वाक्यों द्वारा सिद्ध की गई अर्थात् 'यः पृथिव्यांतिष्ठन्' आदि वाक्यों में जो यह वर्णन है कि जो परमात्मा पृथिव्यादिमें स्थित हो कर और उनसे निराला है इसका शुद्ध अर्थ यही हुवा कि व्यापक रूप होनेसे प्रत्येक जड़ और चेतन (जीव) पदार्थों का परमेश्वर सर्वबिधि साक्षी रूप है अतः उस से कोई भी वस्तु शून्य नहीं हो सकती। इस कारण वह उसके शरीर कर माने जाते हैं इसही प्रकार निरवयव निराकार चेतन स्वरूपादि गुणयुक्त नही है इस हेतु उनको उससे भिन्न रूप से वर्णन किया गया अब सतपुरुषों को विचारना उचित है कि उक्त पदार्थों को उस परम देवता का अंग वा देह समझ कर साढे तीन हाथ के शरीर के तुल्य कल्पना करके उसको सदेह मानना पुस्तककार का यह भ्रम नहीं है तो और क्या है।

पुस्तककार — पृष्ठ ११ पं० ७ — पृष्ठ १२ पं० ८ पर्यन्त।

स० भला जब कि सम्पूर्ण विश्व अर्थात् अणुमात्र उस सर्व व्यापी की व्यापकतासे भरपूर है तो क्या वह तुच्छ पदार्थ कि जिनका आप पृथिवी जल अग्नि आदिके द्वारा समर्पित होना वर्णन करते हैं जगत् की सीमासे बाह्य है? क्या आपके समर्पण करने के पूर्व वह पदार्थ सर्वगत परमात्मा को प्राप्त नहीं थे? क्या आप उक्त पदार्थ समर्पण न करें तो परमेश्वर क्षुधातुर हो व्याकुल बन जावेगा? हम आपसे पूछते हैं कि आप उन पदार्थों को कहां से लाये जो अपनी ओर से भेट किये बताते हो। सृष्टिमें उनका आदि मूल कारण परमेश्वर को छोड़ कभी और कोई हो सकता है जिस दशामें प्रत्येक वस्तु संसारमें उसहीके अनन्तबलसे उत्पन्न हुई है और समस्त [illegible]ल पदार्थों की रचनादि सामग्री का वही कोश है तो यह

व्यवस्था बन सकती है कि उस सर्वशक्तिमान् को बिना दूसरे के दिये वह पदार्थ अप्राप्त हों जीव जो स्थूल इन्द्रियोंके द्वारा भक्ष्य द्रव्यों की आकांक्षा करताहै सो केवल शरीर पुष्टि और उसही की रक्षाके निमित्त है क्योंकि बिना भक्ष्य प्राप्त किये शरीरका स्थिर रहना दुर्घट है परन्तु निराकार सच्चिदानन्द स्वरूप परब्रह्मको उक्त खाद्यादि पदार्थों से क्या प्रयोजन है यह क्यों नहीं कहते कि आसनमें स्थित कोई हुई जड़ मूर्त्तियों का नाम लेकर अपना ही अर्थ सिद्ध करना अभीष्ट है और कुछ नहीं, हा हा! हे श्रीरामचन्द्र कृष्णचन्द्रादि परम तेजस्वी पूर्ण प्रतापी बिश्वाधिपतियों! क्या आप ऐसे नहीं थे जो अन्य असंख्यात प्राणियों की पेट पालना अपने नेत्रही मात्रके झप करने से कर दिया करते थे, न कि आज दिन आएका इतना मान रह जावे कि आपही का पेट दिखा कर लोग धनसे घर भरें॥

पु० का० (पृष्ठ १२ पं ८ पृष्ठा १४ पं १ पर्यन्त।

स० उपरोक्त लेख द्वारा पुस्तक कारने मनुस्मृतिके अध्या० १ श्लो० ८ से २२ श्लोक पर्यन्तका आशय परमात्मा को सेन्द्रिय अर्थात् इन्द्रियोंवाला सिद्ध करने में लिया है कि जिस लेख से उनकी बुद्धि का विपर्यास और वृथा पाण्डित्याभिमान तो अवश्यमेव सिद्ध है परन्तु भोजन करने, सुगन्धित पदार्थों के सूंघने, उष्णाता शीतलादि सुख दुःख भोगनके अवयवती परमेश्वरमें किञ्चित् मात्र नहीं बनते भला पक्षरहित होकर तनिक उस प्रथमही अध्यायके छठे श्लोकका अर्थ तो बिचारिये क्या कह रहा है।

ततः स्वयम्भूर्भगवानव्यक्तोव्यं जयन्निदम् ।

महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः । मनु १६

अर्थात् जो परमात्मा इन्द्रियोंसे परे सूक्ष्म अप्रकट नित्य अचिन्त्य और सब भूतोंका आत्मा (अर्थात् नियन्ता) सृष्टि का प्रकाशक हुवा। फिर देखिये उसही अध्यायके श्लो० १७ वें पुस्तककार परमेश्वर को शरीर और इन्द्रियोंवाला बनाकर खड़ा करते हैं। यथा

यन्मूर्त्यवयवाः सूक्ष्मा स्तस्यं मान्याश्रयन्तिषट् ।

तस्माच्छरीर मित्याहु स्तस्यमूर्त्तिं मनीषिणः ॥

अर्थात् प्रकृति सहित ब्रह्मके शरीर के सूक्ष्म अवयव ये सब कथित और वक्ष्यमाण अर्थात् (जो आगे आवेंगे) और इन्द्रियां इनके उत्पन्न करनेवाले ब्रह्मकी आश्रय पण्डित लोग ब्रह्मके स्वभाव को शरीर कहते हैं अर्थात् मनुष्यों के शरीर मन इन्द्रिय आदि और सृष्टि रचनेका सामर्थ्य परमात्मामें होनेसे उक्त सब पदार्थों को उस निराकार निरवयव ब्रह्म का शरीर कहा है क्योंकि वह उनमें व्याप्त होकर उनको नियमित करता है।

वास्तवमें वह ब्रह्म शरीर और इन्द्रियों से सर्वथा अतीत है जब स्वयम् मनुजी का यह वाक्य विद्यमान है कि पण्डित लोग ब्रह्मके स्वभाव अर्थात् (उसके रचनादि सामर्थ्यका होना) को शरीर कहते हैं तो क्या पण्डितोंके विरुद्ध सत्यार्थके बदले इस प्रकारसे एक कल्पित अर्थ कि जिस से परमेश्वरका इन्द्रिय सहित होकर मनुष्योंके दिये हुवे भोजनादि पदार्थ बिना पाये आतुर हो जाना प्रकट होताहै क्या उस सर्वशक्तिमान् की

ईश्वरता और सर्वशक्ति मत्वादि गुणों को भेट करने के अर्थ बालादत्त जी का स्वार्थ युक्त कथन स्वीकार करना शिष्टों का धर्म है ?

पु० का० पृष्ट १४ पं ३ पृष्ठ १६ पं १८ पर्य्यन्त ।

स० उक्त लेखमें पुस्तककार न्याय शास्त्र द्वारा परमेश्वर को सेंद्रिय सिद्ध करते हैं परन्तु हमारी समझमें उनके लिये यह एक अत्यन्त ही उपयोगी विषय होता जो वह अपनी पुस्तक पर यह भी एक नियम छपवा देते कि जो कोई न्याय और तर्क का ज्ञान रखता हो वेही इस पुस्तक को देखे और पढ़े अन्य नहीं क्योंकि ऐसा होनेसे उनको दो प्रकार के लाभ होते एकतो नैयायिकों और तार्किकों में उनका उपहास होनेसे बचता और दूसरे भोले भाले लोगोंमें उनका पण्डित्य प्रसिद्ध होता, यद्यपि जो वाक्य पण्डितजीने अपना पक्ष सिद्ध करने के अर्थ न्याय के नामसे प्रकाशित किये हैं वह तर्क संग्रह नामक ग्रन्थके हैं कि जो अनार्ष हैं तथापि उनका मनोरथ उनसे भी सिद्ध नही होता ॥ गन्धव ती पृथ्वी साक्षिधा० इस वाक्य का अर्थ इस प्रकारसे होता है कि न्याय शास्त्रमें वर्णन हुवे नव द्रव्योंमें से पृथ्वी जो द्रव्य है सो गन्धवती है अर्थात् गन्धयुक्त होना उसका स्वाभाविक गुण है वह परमाणु रूपमें नित्यवर्ती रहती है और परमात्माके अनन्त बलसे कार्यरूप बन स्थूलता को प्राप्त होकर तीन प्रकारके पदार्थोंमें संयुक्त रहती है अर्थात् शरीरोंमें मृत्तिकादि पाषाणोंमें और घ्राणेन्द्रिय द्वारा इसकी ज्ञान सिद्धि होती है जैसा कि ऊपर वर्णन हो चुका है कि गन्ध पृथ्वीका स्वाभाविक गुण है इसही प्रकार जल के विषयमें व्याख्यान समझ लेना, वह भी परमाणु रूपमें

सदैव (नित्य) बना रहता है और उसही सब शक्तिमान् के शक्तिबल से स्थूल शरीरादिमें प्रविष्ट होता है रस इसका स्वावायिक गुण है इसके ज्ञान प्राप्त्यर्थ जिह्वाइन्द्रिय परमेश्वरने रची है, तदुपरान्त अग्निका भी पूर्वोक्त प्रकार से संयोग जानना चाहिये उष्णता और तेज आदि उसके स्वाभाविक गुण हैं जिन का ज्ञाननेत्र इन्द्रिय द्वारा सिद्ध होताहै उपरोक्त ही रीतिसे वायुके विषयको भी समझ लीजिये अर्थात् त्वगिन्द्रियद्वारा वायु जाना जाताहै पुनः आकाशका स्वाभाविक गुण शब्द होनेसे कर्णेन्द्रिय परमात्माने इसका ज्ञान प्राप्त करनेको रची हैं, संक्षेप से तात्पर्य इन वाक्योंका यह होताहै कि उल्लिखित पदार्थ जो न्याय शास्त्र मे प्रसिद्ध किये गये हैं परमाणु रूपसे अनादि हैं परमात्माने उन सबको अपने अनन्त बलसे एकत्र कर स्थूल रूप में सृजन कर दिया, इससे तो उस सर्वशक्तिमान् की अनन्त शक्तिका प्रभाव मात्र ही विदित होताहै कि बिना हस्त पदादि अवयवों के और बिना काष्ठ लोष्ठादि सामग्रीओं के और बिना यन्त्रादि साधनोंके उसने शरीर इन्द्रिय और समग्र सृष्टिको निर्माण किया, उपरोक्त वाक्योंमें एक अक्षर भी नही कि जिसका यह अभिप्राय होवे कि परमेश्वर के नासिका (सूक्ष्म वा स्थूल) सूंघने को है, जिह्वा रसादिक भोगने को श्रोत्र श्रवण करने को, चक्षु देखने को, त्वक् स्पर्श करने को पुस्तककार यदि अपनी इस कपोल कल्पना की सहायतासे अज्ञ पुरुषों को बहका कर उन लेखों द्वारा ईश्वरके नाक कान जीभ आदि इन्द्रियां लटका देवें अथवा शब्दों का उलट भेद करके अपना इष्ट साधक अर्थ सिद्ध कर लेवें तो कौन पूंछता है, देखिये ! स्वतः प्रमाण ईश्वर प्रणीत इस वेद वाक्य पर ध्यान दीजिये ।

अर्थात्। सपर्य्यगाच्छुक्रमकायमव्रण मस्नाविरं शुद्धम-पापविद्धम् कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यद-धाच्छाश्वतीभ्यः समाभ्यः ॥ मजु०अ०४०मं०८ ॥

अर्थ। वह सर्वज्ञ परमेश्वर शरीर रहितहै उसमें छिद्रादि घाव नहीं है वह नाड़ी आदिके बन्धनसे रहित है उसे दुःख अज्ञानादि कभी नहीं व्यापते। तथाः—

सहो वाएतदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमन एव ह्रस्वमदीर्घ मलोहित मस्नेह मच्छाय मतमोऽवायुनाकाशमसं-गमरसमगन्ध मचक्षुष्क मश्रोत्र मवागमनोऽतेजस्कमप्राण ममुख ममात्र मनन्तर मबाह्यं न तदश्नाति किञ्चन न तदश्नाति कश्चन ॥ वृहदारण्यके ॥ ३।८।८ ॥

अर्थ। उस (याज्ञवल्क्यने) कहा कि हे गार्गि! यहवही अविनाशी (पुरुष) है जिसे ब्राह्मण लोग वर्णन करतेहै। यह स्थूल नहीं है. अणु नहींहै, ह्रस्व नहीं, दीर्घ नहीं, लाल नहीं, चिकना नहीं, छाया नहीं, अन्धकार नहीं, वह वायु नहीं, आकाश नहीं, उसमें चिपकना नहीं, स्वादु नहीं, गन्ध नहीं, उसके आंख नहीं, कान नहीं, वाणी नहीं, मन नहीं, तेज नहीं, प्राण नहीं, मुख नहीं, माप नहीं, भीतर नहीं, बाहर नहीं, न वह कुछ खाता है, न उसे कोई खाता है।

सर्वेन्द्रिय गुणाभासं सर्वेन्द्रिय विवर्जितम्

सर्वस्य प्रभुमाशीनं सर्वस्य शरणं वृहत् ॥

(श्वेताश्वतरोपनिषदि ३।१७)

अर्थ। सर्व इन्द्रियों के गुणों का प्रकाशक है (अथच) सर्व इन्द्रियों से विवर्जितहै सर्वका प्रभु और ईशान है सर्वका शरण

और महान् है। तात्पर्य्य यह है कि इन्द्रियोंके गुण देखना सुनना प्रभृति उसी की दी हुई शक्ति से प्रकाशित होतीहै पर आप वह सब इन्द्रियों से विसर्जित है क्योंकि किसी की उसे आवश्यकता नही।

अपाणि पादो जवनो ग्रहीता
पश्यत्यचक्षुः सशृणोत्यकर्णः।
सवेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरग्र्यं पुरुषं महान्तम् ॥ तया ३। १९ ॥

अर्थ। उसके हस्त और पाद नही अथच वह गमन करता और ग्रहण करता है, आंख नहि अथच देखता है, कान नहि अथच सुनता है, जानने योग्य जो कुछ है वह सब जानता है, पर उसका जाननेवाला कोई नही। उस पुरुष को सबसे पूर्व और महान् कहते है।

अशब्दमस्पर्शमरूपमव्ययं
तथा रसं नित्यमगन्धवच्चयत्
अनाद्यनन्तं महतः परंध्रुवं
निचाय्यतं मृत्यु मुखात् प्रमुच्यते ॥ कठ३।१५

अर्थ। उसमें शब्द नही, स्पर्श नही, रूप नही, रस नही, गन्ध नही, वह नित्य और अव्यय है अनादि और अनन्त है जीवात्मासे श्रेष्ठ और अटल है, उसकी आराधना करके मनुष्य मृत्युके मुखसे छुटता है।

अब पाठक गण कृपा करके अपने २ चित्तों में ध्याय करें कि ऊपर लिखे वेदादि सत्य शास्त्रों के प्रमाण कि जिन से वह निराकार ज्योतिर्मय परमेश्वर इन्द्रियोंसे अतीत सिद्ध है! शिष्ट और विद्वान् पुरुषों को ग्रहण करने योग्य है वा बालादत्त जी के कल्पित गपोड़ों में श्रद्धा करनी बुद्धिमत्ता है? जिन के द्वारा उस सर्वशक्तिमान् आकार रहित अनन्त ईश्वर को सदेह और इन्द्रियोंवाला बनाया है।

पु० का० (१६ पं १६ – १८ पं २ पर्य्यन्त ॥

स० हमें यहां यही कहते बनती है कि वेदोंके सत्यार्थ समझनेका पूर्णज्ञान पुस्तककार सरीखे महापुरुषों को प्राप्त होता तो यह आर्य्यदेश रसातल को क्यों पहुंच जाता? हाय! हाय! इसही प्रकार शुद्धार्थके स्थानमें मिथ्या धकल्याण रूप अर्थ रच रच करके होती ईश्वर वाणीका अतिशय निपट तिरस्कार कराय वेदोंके महत्व को नष्ट किया यथार्थ वेद विद्वान् सत्य धर्मावलम्बी ऋषि महर्षियों को 'खलकत परस्त' आदि विशेषणों से युक्त कराया। पाठकगण सहस्रशीर्षापुरुषः इत्यादि वेदमन्त्रों का भ्रमात्मक अर्थ कदापि ग्रहण न करके यही इसका सत्यार्थ जानें कि जिस सर्वव्यापी परमेश्वर के आधारसे अनेक आंख अनेक पद आदि अवयव विश्वमें स्थिर हो रहे हैं और जिन समस्त पदार्थों में सर्वान्तर्यामी रूप होकर वह विराजमान हो रहा है इत्यादि विशेषणों से वह परमात्मा युक्त हैं नकिस्वतः स्थूलाकार शिर नेत्रादि सहस्रों अंगोंको धारण किये हुवेहैं और यदि यह बात है तो वेदादि सच्छास्त्रों में जो उसको निराकार निरवयवादि विशेषणयुक्त वर्णन कियाहै वहां उन शब्दों और वाक्योंका क्या अर्थ लगा, आगे। इसही प्रकार सत्यविद्या और सत्यशास्त्रों

के ज्ञानके अभावमें पण्डितजी प्रमत्त प्रलापके सदृश "नमस्तेरुद्रमन्य० इस वेदमन्त्रका अर्थ भी ऐसा बेठीक ठिकाने अण्ड बण्ड शब्दोंमें वर्णन करतेहैं कि विद्वान् लोग तो उस को पाठ करते अत्यन्त लज्जावान् होते होंगे परन्तु पुस्तककार को तनिक भी इस प्रकारका असम्भव वाक्य वेदार्थ के नामसे लिखनेमें लज्जा न आई अर्थात् पूर्वोक्त मन्त्रमें महाशय परमेश्वर की क्रोधयुक्त मूर्ति सिद्ध करके उसको बाणादि शस्त्रयुक्त कल्पना कर नमस्कार करते हैं कि जिस वाक्य का सत्यार्थ सभ्यजन इस भांति जाने और समझें।

अथ राजधर्म्म उपदिश्यते।

यथा—(वेदभाष्यम्)

ओं नमस्ते रुद्रमन्यवऽउतोतइषवे नमः। बाहुभ्यामुत ते नमः॥ १॥ यजु० अ० १६॥

पदच्छेदः—नमः। ते। रुद्र। मन्यवे। उतोऽइत्युतो। ते। इषवे। नमः। बाहुभ्यामिति बाहुऽभ्याम्। उत। ते। नमः॥१॥

पदार्थः। (नमः) वज्रम् नम इति वज्र ना० निघं०२।२० (ते) तवोपरि (रुद्र) दुष्टानां शत्रूणां रोदयितः। कतमेते रुद्रा इति दशेमे पुरुषे प्राणा एकादश आत्मा। एकादश रुद्राः कस्मादेते रुद्रायदस्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथरोदयन्ति यत्तद्रोदयन्ति तस्माद्रुद्राः। इति शतपथ ब्राह्मणे। रोदेर्णिलुक् च।

अनेनोणादिगण सूत्रेण रोदि धातोरक् प्रत्ययो णिलुक् च। (मन्यवे) क्रोधयुक्ताय वीराय (उतो) अपि (ते) तव (इषवे) इ-ष्यातरभीक्ष्णं हि नस्ति शत्रून् येन तस्मै (नमः) अन्नम्। नमइत्यन्नना० निघं० २।७ (बाहुभ्याम्) (उत) अपि (ते) तव (नमः) वज्रम्॥

अन्वयः। हे रुद्र ते नमोऽस्तु। उतो इषवे ते नमोस्तु। उतते बाहुभ्यां नमोस्तु॥ १॥

भावार्थः। ये राज्यंचिकीर्षेयु स्ते बाहुबलं युद्धशिक्षा शस्त्रास्त्राणि च सम्पादयेयुः॥ १॥

भाषामें पदार्थ। हे (रुद्र) दुष्ट शत्रुओं को रुलाने हारे राजन् (ते) तेरे (मन्यवे) क्रोधयुक्त बीर पुरुषकेलिये (नमः) वज्र प्राप्त हो (उतो) और (इषवे) शत्रुओं को मारने हारे (ते) तेरे लिये (नमः) अंत प्राप्त हो (उत) और (ते) तेरे (बाहुभ्याम्) भुजाओं से नमः वज्र शत्रुओं को प्राप्त हो॥१॥

भावार्थ। जो राज्य किया चाहें वे हाथ पांवका बल युद्धकी शिक्षा, तथा शस्त्र और अस्त्रोंका संग्रह करें॥१॥

विचारनेका स्थान है कि उल्लिखित वेद वाक्यद्वारा क्या उत्तम राजधर्मका उपदेश तो मनुष्यों को किया गया है और क्या अनर्थ पुस्तककार उसका अर्थ करनेमें करते है कि सच्चिदानन्द निरवयव नित्य शुद्ध बुद्ध मुक्त स्वभावादि गुणविशिष्ट परमात्मा को क्रोधरूप शस्त्रवज्रादि दोष युक्त सिद्ध कर दिखाया।

पु०का०--८१८पं२--पृ१८पं ३ पर्यंत॥

स० ऊपरके लेख में ब्राह्मणोस्य मुखमासी० इस वाक्य के द्वारा पुस्तककार परमेश्वर के मुखादि अंग सिद्ध कर के ब्राह्मणादि वर्णों की उत्पत्ति वर्णन करतेहै परन्तु हमे उनकी विद्या और ज्ञानशक्ति के विषय में बारम्बार निरीक्षा करते

लज्जा आती है कि वह वेदादि शास्त्रों के यथार्थ तात्पर्य्य समझने को असमर्थ हैं वा यह बात हो कि जान बूझ कर स्वार्थ सिद्धार्थ बावली का स्वाङ्ग बनाते हों। परन्तु कुछ हो बुद्धि शील जन बिचारें कि जिस दशामें परमात्मा निरवयव निराकार और सर्वथा स्थूलत्व रहित सिद्ध हो चुका तो वह मुखादि अंग वाला क्योंकर होसक्ता है कि जिनमें से ब्राह्मणादि वर्ण उत्पन्न हो आये। हे! अविद्या चाण्डाली वह कौनसा अनर्थ है जो तैने भारत में प्रवेश करके शेष छोड़ा है। कहां तो 'एतद्देश प्रसूतस्य यह मनु जी महाराज का वाक्यजो यह दिखाता है कि एक दिन वह समय था कि भूगोल मात्र के मनुष्य विद्यादि सत्य ज्ञान उपार्जनार्थ आर्य्यावर्त का आश्रय लेते थे और कहां यह समय कि ईश्वरवाणी वेद समस्त सत्यविद्याओं और सत्य व्यवहारों का कोष इस प्रकार के असम्भव और मिथ्या लेखों से युक्त किया जावे कि सृष्टि क्रम के विरुद्ध मुख बाहु आदि अंगों से मनुष्य उत्पन्न होते हैं न जाने पश्चात् में यह नियम क्यों भङ्ग हो गया जो ब्राह्मण चत्रिय आदि की उत्पत्ति का एक ही प्रकार हो गया। भला जब कि यही व्यवस्था सत्य हुई कि परमेश्वरके मुखसे जो उत्पन्न हुवा सो ब्राह्मण और बाहु आदि से उत्पन्न हुवे का नाम चत्रिय आदि तो इसके विरुद्ध मनु जी ने यह क्या वाक्य अपने सुप्रसिद्ध ग्रन्थ मनुस्मृति में लिखा है कि——

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम्।
चत्रियाज्जातमेवन्तुविद्याद्वैश्यात्तथैवच॥ अ० श्लो०

अब कहिये कि जब विद्यादि श्रेष्ठ गुण और शुद्धाचारादि

उत्तम व्यवहार युक्त होने और न होनेसे मनुष्य क्षत्रिय आदिसे ब्राह्मण और ब्राह्मण से क्षत्रिय आदि शूद्र पर्यन्त बन सकते हैं तो आप की कथित मुखादि से उत्पत्ति कहाँ गई। सत्य मानो और हमारे कहे को बिश्वास करो कि इस प्रकार की सत्य शास्त्रोक्त व्यवस्था भङ्ग करने का ही यह फल है जो भारत देश इस अधोगति को प्राप्त हुवा अर्थात् मनुष्य ब्राह्मण कुल में जन्म लेकर और केवल नामाभिमानी बन बिद्यादि श्रेष्ठ गुणों के प्राप्त करने को तिलांजलि प्रदान करने लगे क्योंकि सत्य मर्यादा नष्ट होने से यह भयतो रहा ही नहीं कि यथोक्त बिद्यादि गुण युक्त न होने से कुल को प्राप्त हो जावेंगे और उधर नीचे कुल के मनुष्यों का उत्साह बिद्याध्ययन आदि उत्तम व्यवहारों से इस कारण हटा किवे दीन चाहै जैसे बिद्वान् और श्रेष्टाचारी क्यों न बनें जैसे के तैसे नीच ही समझे जावेंगे और आगे २ उनके पठन पाठन का भी निषेध होने लगा तथा विश्वामित्र क्षत्रिय से ब्राह्मण कुलको प्राप्त हुवे और मातंग चाण्डाल कुलमें उत्पन्न होके श्रेष्ठ गुणों के बल से ब्रह्मर्षि हुवे इस प्रकार के इतिहासों को मन से लुप्त कर दिया आगे इस विषय में पण्डित जीने जो रूपक की शंका का समाधान किया है अर्थात् "जो सरूप पदार्थ हम ने सुने न देखे हों उनको रूपक मानकर स्थिति न माने तो क्या यह सत्य होगा" ऐसे समाधानों से पण्डित जी अपनी मन समझौती भले ही करलो अथवा भोले भाले लोगों को भी बहकालो परन्तु सत्य बात पर उनसे पानी नही फेरा जावेगा जिन अनदेखे पदार्थों की स्थिति मानी जाती है वह सर्वथा प्रत्यक्षादि आठ प्रमाणों से सिद्ध हुवा करते है अन्यथा इस प्रकार के अदृष्ट पदार्थों को नही मान सकते जैसा कि

बन्ध्या के पुत्रकी बारात में जाना, आकाश के पुष्पों की सु-गन्धि लेना ईश्वर के रूप को रूपक न मानना इत्यादिकों की स्थिति माननातो असम्भव श्रेणी में है जैसा कि:—

ब्राह्मणोस्य मुख० ।

इस वेद वाक्य में जो रूपकालंकार है उसको न मानकर अर्थ का अनर्थ समझते और अन्य अल्पज्ञ मनुष्यों को भी भ्रमाते हैं उनके उस हठ और अज्ञानान्धकार की निवृत्ति के हेतु दिग्दर्शनवत् (नमूने मात्र) एक ऋग् वेदका मंत्र तथा उसही मंत्रकी व्याख्या जो महाभाष्य में महर्षि पतंजलिने की है सो लिखते हैं। तद्यथा—

चत्वारि शृंगात्रयो अस्य पादाद्वे शीर्षे सप्त हस्तासो अस्यत्रिधा बद्धो वृषभो रोरवीति महादेवो मर्त्यां आविवेश ॥ महाभाष्यः—(चत्वारिशृंगाः) नामाख्यातोपसर्ग निपाताश्च (त्रयोअस्यपादाः) भूत भविष्यद्वर्त्तमानाः कालाः ।

अब पुस्तककार महाशय से प्रार्थना है कि उक्त मन्त्रके विषय को किसी श्रेष्ठ विद्वान् अध्यापक की सहायतासे अध्ययन करें जिससे हृदय की जड़ता दूर होकर ज्ञान का प्रकाश हो और यदि इस पर भी रूपकालंकार को न समझें तो क्या आपदर्शनशास्त्र के विरुद्ध अनूठे विश्वकर्मा बनकर शब्दके भी शृंग, चरण, हस्तादि अवयव जोड़ने में परिश्रम उठावें

पु० का०—पृ० १८ पं ४—पृ० २१ पं १८ पर्य्यन्त।

स० उपरोक्त लेख में पुस्तक कार इस प्रकार कटाक्ष करते हैं कि क्या आज तक सब मनुष्य अज्ञानी ही होते चले आये जो मूर्त्ति पूजन करते रहे और व्यासआदि ऋषियोंने अश्रेय-

स्करी जान क्यों उसे उठाने का उपाय न किया और उसे अ-
पनी पुस्तकों में क्यों स्थान दिया॥ सम्भलो २! घबराओ
नहीं उलटा चोर कोतवाल कोदंण्डे जो लोग ऋषि महर्षि आ-
प्तजनों को पाषाणादि जड़ पदार्थों का पूजक बनाकर उनके
सुसभ्यता, विद्यादि सर्वोत्तम गुणों में कलंक लगाते हैं, वे
आप ही निरे अज्ञानी और पूर्वकाल की सत्य इतिहास विद्या
से अविज्ञ समझे जाते हैं वास्तव में तो यही प्रत्यक्ष है कि इस
प्रकार के व्यवहार उन पूर्ण धर्म्मात्मा सत्यशील जनो के समय
में स्वप्नवत् भी नही थे श्रीमहर्षि बाल्मीकि प्रणीत ग्रन्थ रामा-
यण के वाल काण्ड से लेकर युद्ध काण्ड के अन्त पर्यन्त इस
विषयका एक अक्षर भी नही है कि अमुक रघुकुल सन्ताननेया
अमुक ऋषिआदि आर्यगणों में से किसी ने भी धातु काष्ठ
पाषाणादि जड़ पदार्थों की अमुक १ देवता के नाम की मूर्त्ति
रचकर पुष्प गन्ध नैवेद्यादि युक्त पदार्थों से उसका पूजन किया
हो० वा वस्त्र अलंकारादि धारण कराये हों वा उसके सम्मुख
धन भेट किया हो० वा भोज्य वस्तु भोगार्थ समर्पण की हो परन्तु
हां अग्निहोत्र पञ्चयज्ञ तथा वेदपाठादि कर्म्मोंका बर्णन तो
अनेक स्थानों में विद्यमान है रावण महादेव जी का लिङ्ग पू-
जने के विषय में पण्डित जी ने जो प्रमाणदिया सो वह उत्तर
काण्ड का लेख है जिस को कि आजकल की पाठशाला ओ
के छोटे २ छात्र भी जाने हुवे हैं कि वह सप्तम काण्ड तो समग्र
और पूर्वके छः काण्डों में मद्य मांसादि सेवन विषयक तथा
अन्योन्य सृष्टि क्रम प्रतिकूल और आप्त सिद्धान्त विरुद्ध लेख
सर्वथा पश्चात् की बनावट है क्योंकि बाल्मीकि जीका लेख तो
युद्धकाण्ड के साथ ही समाप्त हुवा प्रत्यक्ष दीख रहा है और
शेष के काण्डों में जिन २ वाक्यों में विरोध, असंगत विषय पूर्ण

हैं वह आप्त वचन किस प्रकारसे हो सकते हैं यदि यहमान भी लिया जावे कि रावण शिवलिंग आदि बस्तुओंका पूजन करता ही था तो सिद्ध हुवा कि इस प्रकार के वेदादि सत्य- शास्त्र विरुद्ध कर्मों मे प्रवृत्त होने ही से रावणादि के राक्षस नाम पड़े बस इसही प्रकार मनमाने कार्य साधक असम्भव विषयों से युक्त अनेक ग्रन्थ महर्षि व्यास देव का नाम रख २ कर रचडाले कि जिनकी अयुक्तियों का अन्तही नहीं भला जड़ बस्तुओं का पूजा बिधान उक्त महर्षि के मन्तव्यानुकूल होता तो शारीरक सूत्र योगशास्त्र के भाष्यादि व्यासोक्त ग्रन्थों में इस प्रकार के अयुक्त व्यवहार का लेश क्यों नही है आगे "नत- स्यप्रतिमा०" यद्यपि इस लेख में पुस्तककार परमात्मा के स- मान नापवाला तथा जिस द्वारा उसका प्रमाण किया जाय इस प्रकार की बस्तु न होना स्वीकार करते हैं तथापि अपनी बिपरीत आग्रह युक्त वृत्ति से इतने आतुर हैं कि संसार में अपना उपहास कराना परमेश्वर के यथार्थ गुण कर्म स्वभाव के विरुद्ध उसे सिद्ध कराना ऋषि मुनि आदि आप्तों के बिषय में विपरीत सम्मति प्रकाश करना इत्यादि सब कर्म तो शिरधरे परन्तु सत्य को सत्य ही अंगीकार करना और सहज में उक्त दोषों से रहित होना अधर्म ही समझा भला आकाशादिक तथा व्याप्य स्थलादि जड़ पदार्थों को आप परमात्मा की प्र- तिमा और उसही के तुल्य कौन से न्याय सूत्र से सिद्ध करते हो कृपाकर उसे भी प्रमाण के लिये लिखा होता, अर्थात् कौन से न्याय सूत्र अथवा न्याय वचन में आकाश और व्याप्य जड़ पदार्थों के सदृश ईश्वर स्थूल और व्यापक सम्बन्ध क्या होता है इसका भी ज्ञान आप को नही है तनिक ध्यान देकर विचारिये कि जब मिश्री और जलका परस्पर संयोग होके

से शर्वत बनाया जाता है तो प्रत्येक दोनो द्रव्य व्याप्य व्यापक सम्बन्ध भाव सहित हुए वा नही कहो कि हुवे, तो क्या फिर आप की उलटी मतिके अनुसार मिश्री और जल स्वरूप में तुल्य हैं अथवा मोती मूंगा आदि तंतु में पिरोये जाकर उनकी जो माला बनती है तो क्या उस पिरोये जाने से मोती आदि और तंतुका व्याप्य व्यापक सम्बन्ध नहीं ठहरता जब इस प्रकार के जड़ पदार्थ परस्पर संयुक्त होकर भिन्न २ रूप और भिन्न आकार के रहते हैं तो चैतन्य स्वरूप अनन्त और असीम परमेश्वर को व्यापक भाव होने से स्थला काशादि जड़ पदार्थों के तुल्य मूर्त्तिमान् सिद्ध करना विद्वान् लोग आपका बड़ा यह अन्याय शास्त्र कभी स्वीकार न करेंगे और जब कि प्रतिमा शब्दका अर्थ परमेश्वर में किसी प्रकार घटता ही नहीं तो यह कहना कि परमेश्वर अपनी प्रतिमा और तुल्य नामका आप ही हुवा ऐसा असम्भव है जैसा कि यह कहना कि सोमदत्त अपने सब कुटुम्बी जनों में केवल अपनी माता ही से आयु मे दो वर्ष बड़ा है और किसी से नहीं ॥

तदेवाग्नि दास्तदित्य स्तद्वायु ।

वेद वचनों में जो सूर्य्यचन्द्रादि नाम वर्णन हो रहा है, उनसे वहां एक अद्वितीय परमेश्वर का ही ग्रहण है इतर लोकादि जड़ पदार्थों का कदापि नही जैसा कि आप की समझमें आरहा है और प्रत्येक पदार्थों में व्याप्त होनेसे जो सम्पूर्ण जड़ पदार्थों को आप परमेश्वर और उपास्य समझते हो इसका समाधान गत पृष्ठों में जहां "यः पृथिव्यां तिष्ठन्०" वाक्य लिखे गये पूर्ण रीति से हो चुका है। न्याय शास्त्रद्वारा परमेश्वर की प्रतिमा कदापि सिद्ध नहीं होती. हां आप के

वर में अन्याय शास्त्रसे होती होगी इस कारण "यथार्थतोऽप्रतिमा स्वार्थत: प्रतिमा" आप इस पुस्तक का नाम रखलेते तो ठीक था।

पु० का०—पृ२१ पं २०—पृ १३ पं १६ पर्यन्त।

स० भला इस प्रकार के असम्भव प्रलाप करनेसे जैसे कि पुस्तककारने ऊपरके लेखमें प्रकट किये हैं कहीं ईश्वर का स्थूल रूप होना अथवा पण्डित जी के उद्योग से पाद्यार्घ्य आदि सामिग्रियों के प्राप्त किये बिना उसका क्षुधा पिपासादि से युक्त होना लेशमात्र सिद्ध होगा ? क्यों बैठे बैठाये ऐसे वचन लिख२ ठट्ठा कराया है ?।

आत्मा वारेद्रष्टव्य:। आदि वाक्यसे परमात्माके यथार्थ रूपको इन चर्म्ममय नेत्रों द्वारा दर्शन करने के अभिलाषी न हूजिये नहीं तो वृथा मृग तृष्णा में आयु नष्ट हो जावेगी। हां ईश्वर के ज्ञानस्वरूपादि विशेषणों को हटा करके (यदि आपमें शक्ति हो) भले ही और कुछ दोषारोपण करके उसका स्थूलाकार होना रटा कीजिये परन्तु ऐसा करोगे तो आज कल के अनीश्वर वादी (Atheist) लोग (जो ईश्वर को स्थूल रूप में देखने के अर्थ बड़े २ मार्ग छान रहे है) आपका जगत् में रहना तक बन्द कर देवें गे और आप के नाक में श्वासा आजावेगी जब भुजा पकड़ कर आपसे पूछेंगे कि जिस प्रकारका ईश्वर धर्म्मग्रन्थों में वर्णन हो रहा है प्रत्यक्ष स्थूल शरीर युक्त दिखाइये कहां है तब आपको बल वह है कहते नहीं बनेगी। इस लिये उचित यही है कि उक्त वाक्य में जो परमात्मा को देखना कहा है उससे यही अभिप्राय जानो कि तपोबलके द्वारा उस का शुद्धज्ञान प्राप्त करना है सो ही उस सर्वव्यापी का देखना है अर्थात् प्रथम जीव लोग परमेश्वर के

श्रवण करने की चेष्टा करें तत्पश्चात् जितेन्द्रियता सहित उनको अपने आत्मा में धारण करके मनन करें अन्त में शुद्ध ज्ञान द्वारा ध्यानावस्थित हो कर उसका दर्शन करें। यथा:—

न चक्षुषा गृह्यते नापि वाचा।
नान्यैर्देवैस्तपसा कर्मणा वा।
ज्ञान प्रसादेन विशुद्ध सत्व।
स्ततस्तु तं पश्यते निष्कलं ध्यायमान: ॥

अर्थ। आंख से, वाणी से, वा अन्य किसी इन्द्रिय से उसे कोई ग्रहण नहीं कर सकता, न तपस्या वा कर्मसे ज्ञानके प्रसादसे जब अन्त:करण शुद्ध हो जाता है, तब उस निर्म्मल स्वरूप का ध्यान करनेसे उसे (उपासक) दर्शन करता है।

सम्पूर्ण विश्वके जड़ पदार्थ किस भांति परमेश्वर के शरीर हैं और किस भांति वह उनसे भिन्न कहा गया। इस विषय में पूर्व पृष्ठों में विस्तार सहित वर्णन कर चुके हैं वहीं देख लीजिये बारम्बार पिष्टपेषण करके पाण्डित्य जताना आपही के ऊपर शोभा देता है।

आगे आप "सपरं दिवमन्वावर्त्त०" इस वाक्य के प्रमाण से देवताओं की प्रतिमाओं का रोना हंसना नांचना कांपना खिलना आदि सिद्ध करते हैं। वाह २ मारलिया है काम। देवताओंकी जड़मूर्ति रचना, उनको वस्त्राभूषणादि धारण कराना। पुष्प गन्ध नैवेद्यादि उनको समर्पण करना इत्यादि व्यवहार तो वेदादि सत्य शास्त्रों में ढूढ़ न पाये। पण्डित जी ने विचारा कि चलो उनका रोना पीटना और टूटना नाचना कूदना ही किसी भान्ति सिद्ध करके काम लेवो। अब तो नांच भी नचा चुके और कौन से अनहोनी कौतुक इन दीन

देवताओंसे कराना चाहते हो? क्षमा करो बहुत हुई। कृपा करके यह तो बताइये कि यह आप को किस विधि निश्चय हुवा कि उपरोक्त क्रिया जड़ प्रतिमाओंमें सङ्घटित हैं भला जो वस्तु नाचे कूंदे हंसे अथवा रोदन करें उसे कोई निरा अनजान भी जड़ कह सकता है? क्यों अन्धकार में धंसे पड़े हो। आंख खोलो और ज्योति में आकर देखो पूर्वोक्त सब चेष्टा करना चेतन व्यक्तियों का धर्म है जड़ का नहीं यदि जड़ भी ऐसा ही किया करें तो चेतनसे उनका किस बातमें भेद रहा, तदुपरान्त आजकल भी तो मन्दिरोंमे देवताओं ही की प्रतिमा विराजमान हैं किसी स्थान में कहीं इस प्रकारकी चेष्टा आज तक किसी प्रतिमाने की है विशेषत: सम्प्रति कि जब चारो ओर से उनके विरुद्ध हा हा कार पड़ रहा है दिनो दिन सत्यका प्रकाश होनेसे लोगों की श्रद्धा उनसे नष्ट हुई जाती है ऐसे समय में तो क्षणमात्र भी प्रतिमाओं को चुप होकर नहीं बैठनाथा और महा कोलाहल के साथ मनुष्य मात्र को अपना भक्त बनाना उचित था, जो कहो कि केवल पूर्वकाल की प्रतिमा चेतनवत् चेष्टा कर सकती थीं वर्तमान की नही। तो यह लिखा दिखाइये कि कब से और किस कारण इस व्यवहार का प्रतिबन्ध हुआ। जिसे आप वेद वाक्य कह रहे है सो सामवेद संहिता का मन्त्र नहींहै षड्विंश ब्राह्मणमें वेद विरुद्ध होनेसे प्रक्षिप्त के अतिरिक्त और कुछ नहीं माना जा सकता।

पु० का०—पृ २२ पं १७—पृ २९ पं०३ पर्यन्त।

ऊपर के लेखमें मनुस्मृतिके प्रमाणोंसे जो जड़ पदार्थों की पूजा सिद्ध करने का परिश्रम पु० का० ने किया सो हम उनके व्यर्थ समय नष्ट करने पर अत्यन्त शोक करते हैं, क्योंकि

यह वह ग्रन्थ कदापि नहींहै कि जिससे वह स्वार्थ सिद्ध करने की कपोल कल्पित अनाप्त व्यवहारों को प्रामाणिक कर सकें ८ वें अध्याय ८५ वे श्लोक "मन्यन्ते वै शापकर्ता" में देवता शब्द का अर्थ समझने को आप समर्थ न होवें तो वह दोष मनुजी में नहीं लगाया जा सकता। उक्त वचन में यह तो नहीं लिखा कि मन्दिरों में गणेश भैरवादि जो जड़ मूर्ति देवता कहलाती हैं वह पापियों को देखती है! वहां तो मनुजी यही कहते हैं कि "पापी लोग यह विचारते हैं कि हमे कोई नहीं देखता परन्तु उन्हे उनका आत्मा और देवता (परमेश्वर) देखता है" कृपा करके आप यहां थोड़ीसी बुद्धिको भी काम मे ले आवें तो बात बन जावे भला सर्वज्ञ और सर्वान्तर्य्यामी एक परमात्मासे भिन्न कभी कोई दूसरा सिद्ध हो सकता है? बस तो देवता शब्द से यहां परमेश्वर का ग्रहण है अन्य किसी का नहीं।

८ अध्यायके ८६ वें श्लोक "द्यौर्भूमिरापोहृदयं" में भूमि जल वायु सूर्य चन्द्रादि जो जानने वाले वर्णन किये हैं उससे यह अभिप्राय है कि सर्वव्यापी परमात्मा भूमिमें जलमें हृदयमें सूर्य्यादि लोकों अर्थात् सम्पूर्ण विश्वमें विराजमान है वह समस्त प्राणियोंके कर्मों को जानता है अर्थात् पाप करनेवालों को विचारना चाहिये कि भूमि जल वायु आदि पदार्थों का नाम वर्णन होनेसे कोई भी वस्तु परमात्मा से अतीत नहीं है कि जहांके किये कर्म वह न जानता हो अत: पाप करनेसे प्रत्येक स्थानमें बचना चाहिये। खेतोंमे जाकर देखिये यही सुनाई पड़ेगा कि मंचान पुकार रहेहैं परन्तु मंचान काष्ठ के बने हुवे एक टीले का नाम है जो कि जड़ होनेसे पुकार ही नहीं सकता तो तात्पर्य निकला कि मंचानों के पुकारने से उन

मनुष्यों के पुकार नेका ग्रहण होता है कि जो उनके ऊपर चढ़े हुवे बोलते हैं इसही प्रकार पूर्वोक्त सूर्यादि पदार्थों में परमात्मा का ग्रहण होगा विद्वानोंसे पूंछिये। ८ अध्याय ८७ वे स्लोक "देवब्राह्मण सान्निध्ये" में देवता शब्द से पूर्ण आप्त जितेन्द्रिय विद्वान् पुरुषों का ग्रहण है मन्दिर और जड़ मूर्ति का तो चिह्नमात्र भी उक्त वाक्यों में नहीं पाया जाता (न जाने बढ़ाये हुवे वाक्यों को अपने बालादत्त स्मृति नाम से क्यों नहीं लिखा जिस दशामें मनुस्मृति में उनका नाम तक नहीं) उक्त स्लोक का अर्थ यह है कि राज पुरुष ब्राह्मण चत्रिय और वैश्यों की साची देवता तथा ब्राह्मणों के सम्मुख लेवें और ३४८ स्लो० "तड़ागान्युदपानानि" मे देव मन्दिर कूप बावड़ी आदि निर्माण करने की जो विधि कही है उस मे देवमन्दिर से यज्ञशाला सामगान पूर्वक ईश्वरोपासना आदि करने के स्थानों से अभिप्रायहै अर्थात् प्रत्येक नगरकी सीमा की सन्धि में यज्ञ करने के अर्थ तथा जहां सम्पूर्ण निवासी एकत्र होकर सदैव वेद मन्त्रों द्वारा परमेश्वर के गुण कीर्तन आदि से युक्त उपासना किया करें, इस प्रकार के स्थान रचने योग्य हैं परन्तु अमुक२ देवता की धातु पाषाणादिकी मूर्ति स्थापनार्थ मन्दिर बनाये जावें ऐसे वाक्यों का मनुजी के किसी स्लोक में चिह्न नहीं है। आगे देव जाती को जो मनुष्य जाति से पृथक् सिद्ध करते हैं सो वृथा कागज बिगाड़ कर अपनी पोल खोलते हे जो स्लोक आपने अपना अभिप्राय जताने को प्रमाण दियेहैं उनमेंसे यह अर्थ किसी का भी सिद्ध नहीं होता कि देवताओं का वंश कोई दूसरा ही है किन्तु १२ वें अध्याय के ४० वे स्लोक।

देवत्वं सात्विकायान्ति मनुषत्वं चराजसाः।

तिर्यक्त्वं तामसानित्य मित्येषा त्रिविधागतिः ॥

में प्रत्यक्ष हो रहा है कि सत्वगुण युक्त जनदेव, रजोगुण-वाले मनुष्य, तमोगुण सहित प्राणियोंका नाम राक्षसादि है, तथा—

देवांशान् सात्विकोभुङ्क्ते राक्षसांशांस्तुतामसः।
राजसोमानवांशांस्तु सत्वं धार्य्यं मनस्ततः ॥

अर्थात् सत्व, रज, तम, गुणोंके अवलम्बन और आश्रयसे जन क्रमसे देव, मनुष्य, राक्षस, संज्ञाके भागी हैं तथा—

विद्वांऽसोहिदेवाः

यह शतपथ ब्राह्मणका वाक्य है जिसका अर्थ यह है कि विद्वान् पुरुषको देव कहते हैं। मनुस्मृतिके राजप्रकरणमें से श्लोक लेकर सूर्य्य चन्द्रादिके विषय में जो आपने देवता का ग्रहण किया है उसका समाधान इस प्रकार किया जाता है अर्थात् "दिवु" धातुसे देव शब्द सिद्ध होता है जिसके अर्थ दिव्य गुणयुक्त हुवे अर्थात् जिस२ पदार्थ में जो२ गुण जितना दिव्य है उतनाही उसमें देवपन है परन्तु सम्पूर्ण वस्तुओं के दिव्य गुणों का आदि कारण एक परमेश्वर ही सर्वोपरि पूज्य और उपास्य देव है क्योंकि इतर जितने व्यावहारिक देवता हैं वह सब उस एक सर्व शक्तिमान् ही की सत्ता द्वारा देवपनको प्राप्त हुवे हैं। तथा।—

देवोदानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा। निरु० अ० ७ ख० १५

अर्थात् इस निरुक्त वचन से यह अर्थ सिद्ध है कि (देवो-दाना०) दान देनेवाले की देव संज्ञा होती है और दान

नाम है अपनी वस्तु पराये उपकारार्थ दे डालनेको तो विद्वान् तथा अन्य धर्मात्मा पुरुष जो विद्यादि दान करके दूसरों को लाभ पहुंचाते हैं वह देव हुवे तथा दीपन कहते हैं प्रकाश करनेको इससे क्या आया कि सम्पूर्ण मूर्त्तिमान् द्रव्योंके प्रकाशक सूर्य्य चन्द्रादि जो लोक हैं सो देव अथवा माता पिता बन्धादि जो पालन पोषण करते हैं वह भी एक प्रकारके संसार में प्रकाश करनेवाले होनेसे देव है और द्योतन कहते हैं सत्योपदेशको सो माता पिता आचार्य्य आदिजो हृदयमें सत्य शिक्षा और सत्य ज्ञानका प्रकाश करते हैं उनका नाम देव हैं परन्तु प्रत्येक सुख युक्त और उत्तम पदार्थों का देनेवाला तथा विश्वमात्र को प्रकाश करनेवाला और वेदादि सत्य विद्या और ज्ञान द्वारा सत्योपदेश करनेवाला परमेश्वर के अतिरिक्त दूसरा कोई नहीं इस लिये वही परम देवता है। इसमे कठोपनिषद् का प्रमाण है। यथा—

न तत्र सूर्य्योभाति न चन्द्र तारकं नेमा वि-
द्युतो भांति कुतोऽयमग्निः। तमेवभान्त मनु-
भाति सर्वं तस्य भासा सर्व मिदं विभाति॥
इति कठ० वल्ली ५ मं० २५।

अर्थात् सूर्य, चन्द्रमा, तारे, बिजुली, और अग्नि ये सब परमेश्वर में प्रकाश नहीं कर सकते किन्तु इन सबका प्रकाश करनेवाला एक वही है क्योंकि परमेश्वर के प्रकाश से ही सर्य आदि सब जगत् प्रकाशित हो रहा है इसमें यह जानना चा-

हिये कि ईश्वर से भिन्न कोई पदार्थ स्वतन्त्र प्रकाश करनेवाला नहीं है इस से एक परमेश्वर ही मुख्य देव है।

अब वेदों में जो तेंतीस व्यवहार के देव वर्णन हो रहे हैं (जो आजकल तेंतीस क्रोड़ माने जाते हैं) सो यह हैं। ८ वसु अर्थात् जिनमें सब पदार्थ वास करते हैं यथा १ अग्नि २ पृथिवी ३ वायु ४ अन्तरिक्ष ५ आदित्य ६ आकाश ७ चन्द्रमा ८ नक्षत्र ; ११ रुद्र यथा १ प्राण २ अपान ३ व्यान ४ समान ५ उदान ६ नाग ७ कूर्म्म ८ कृकल ९ देवदत्त १० धनञ्जय ११ जीवात्मा देह समाप्त होने पर ये ग्यारह सम्बन्धियों को जो रुलाते हैं इस कारण इन्हें रुद्र कहते हैं। १२ आदित्य अर्थात् सबकी आयु ग्रहण करनेवाले बारह महीनोंका नाम आदित्य है ये सब ३३ देव हैं। परन्तु इन व्यवहार के देवताओंकी उपासना करनी सर्वथा अनुचित है इसमें निरुक्त का भी प्रमाण है यथा,

महाभाग्याद्देवताया एक आत्मा बहुधा स्तुयते एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति। कर्म जन्मान आत्मजन्मान आत्मैवैषां रथोभवत्यात्माऽश्वा आत्मायुध मात्मेषव आत्मा सर्वं देवस्य देवस्य॥

नि० अ० ७ खं० ४।

अर्थात् व्यवहारकी देवताओंकी उपासना कभी नहीं करनी चाहिये किन्तु एक परमेश्वर ही की उपासना करनी उचित है इसका निश्चय वेदोंमें अनेक प्रकारसे किया है कि एक अद्वितीय परमेश्वर के ही प्रकाश, धारण, उत्पादन करनेसे वे सब

व्यवहारके देव प्रकाशित हो रहे हैं इनका जन्म, कर्म और ईश्वरके सामर्थ्य से होता है और इनका रथ अर्थात् जो रमण आयुध अर्थात् सब शत्रुओं के नाश करनेका हेतु और इषु अर्थात् जो बाणके समान सब दुष्ट गुणों का छेदन करनेवाला शस्त्र है सो एक परमेश्वर ही है क्योंकि परमेश्वरने जिस जिस में जितना जितना दिव्य गुण रक्खा है उतना २ ही उन द्रव्यों में देवपन है अधिक नहीं इससे क्या सिद्ध हुआ कि केवल परमेश्वर ही उन सबका उत्पादन धारण और मुक्तिका देनेवाला है अर्थात् एक अद्वितीय परमेश्वर के प्रकाश, धारण, उत्पादन आदि से वे सब व्यवहारके देव प्रकाशित हो रहे हैं जितना २ उनमें दिव्य गुण रखा है उतना उतना ही उन द्रव्यों में देवपन है परन्तु सबका आदि मूल होनेसे एक परमेश्वर ही उपासनीय इष्टदेव हैं।

पु० काये पृ० २८ पं० ४—पृ० ३८ पं० ८ पर्य्यन्त।

स० देवताओंके बिषय में जो पुस्तककार महाशयने "स इक्षते मेनु लोका०" जो ऐतेरयोपनिषद्का प्रमाण दिया है उक्त बचनसे तो यदि ऐसा अलंकार समझाते कि वह इन्द्रियोंके बिषय का प्रकाश है तब तो सहज़ ही निबट चुकी थी जैसा कि नासिका से बायु बायुसे प्राण अर्थात् घ्राणेन्द्रिय प्राण को बाहर भीतर निकालने के लिये है। तथा अक्षिसे चक्षु चक्षु से आदित्य अर्थात् जैसा सूर्य्य पदार्थों के दर्शनार्थ रचा है वैसे चक्षु भी। तथा त्वचासे लोम, लोमोंसे ओषधि अर्थात् जैसे त्वचा में लोमों से स्वेद निकलताहै तब शरीरको स्वच्छता प्राप्त होती है वैसे ओषधियों से भी शरीर को स्वच्छता प्राप्त होती है इत्यादि अलंकारों का होना तो सब प्रकार सम्भव हैं परन्तु पण्डित जी तो निराली ही ध्रुवपद आलाप करते है।

"ता एतादेवता: सृष्टा अस्मिन्महार्णवे० ।

अर्थ। तब परमेश्वरने उक्त देवताओं को संसार समुद्रमें फेंका ठीक है अर्थात् जिनको आप देवता मान रहे हैं वस्तुत: वे इन्द्रियां हैं कि जिनके अर्थों को संसार समुद्र अर्थात् सब संसारस्थ जीवोंमें परमात्माने धारण किया।

"तमशना पिपासाभ्या मन्ववार्जता अब्रुव-
न्नायतनं न: प्रजानीहि यस्मिन्प्रतिष्ठिता
अन्न मदामेति ।

अर्थ। तब परमेश्वरने अण्ड रूपी पिण्डको क्षुधा पिपासा से युक्त किया इत्यादि कथनों से यही सिद्ध होता है कि जब सब जीवों कों इन्द्रियोंके अर्थ प्राप्त हुवे तब जीवों की क्षुधा पिपासादि विषयों में प्रवृत्ति हुई बस हम ऐसे विषयों पर विशेष लेखनी घर्षण नहीं करते कि जैसा पुस्तककार धर्मध्वजने उक्त इन्द्रियोंका बोलना इस प्रकार ईश्वर से परस्पर उत्तर प्रत्युत्तर करना कि हमें स्थान बताओं जहां स्थित होकर हम अन्न-खायं इत्यादि बचनोंमें यदि उपरोक्त अलंकारका अभिप्राय न समझेंगे तो अन्धकूपमें नही तो कहां पड़ेंगे?

अब जो पुस्तक कारने अग्नि, वायु, मनु प्रजापति इत्यादि देवता सिद्ध करनेमें "एतमेकेवदन्त्यग्निं मनुमन्ये प्रजापतिम्। इन्द्रमेके परे प्राणमपरे ब्रह्मशाश्वतम् मनु० अ० १२ श्लो० १२३" यह प्रमाण दिया है इसमें तो साधारण मनुष्य भी ज्ञान कर लेंगे कि श्लोकोक्त नाम परमेश्वर के हैं देवता शब्द का लेश मात्र भी उक्त वाक्यमें नहीं आया। तदित्थम् (अञ्चु गति पूजनयो:) इस धातुसे अग्नि शब्द सिद्ध होता है अर्थात् सबका पूजनीय

होने से अग्नि नाम परमेश्वरका है। मनु। सबके मनन करने योग्य। प्रजापति। सब प्रजा अर्थात् जगत् का पालन करनेवाला (इदि परमैश्वर्ये) इस धातुसे इन्द्र शब्द सिद्ध होता है अर्थात् जो सबसे अधिक ऐश्वर्यवान् है वह परमेश्वर है प्र पूर्वक (अन् प्राणने) इस धातुसे प्राण शब्द सिद्ध होताहै जो सब प्राणियों को जीवन शक्ति देनेवाला है-उसही को ब्रह्म कहते हैं तथा —

तदेवाग्निस्तदादित्य स्तद्वायुस्तदुचन्द्रमाः !
तदेव शुक्रं तद्ब्रह्मताआपः स प्रजापतिः ॥
यजु० अ० ३२) इत्यादि मन्त्र भी जोकि।
अग्निमीले पुरोहितं यज्ञस्य देव मृत्विजम्।
होतारं रत्नधातमम्।

इत्यादि मन्त्रोंमें अग्न्यादि की स्तुति कीई है वहां परमेश्वर ही का ग्रहण करनेमें प्रमाण हैं किन्तु शब्द शास्त्र से तो अग्न्यादि नाम प्रकाशानुसार सिद्ध करही चुके थे परन्तु पुस्तककारने (तदेवाग्नि०) यह श्रुति स्मरण करा दी! इसमें वही दृष्टान्त उपयुक्त होगा कि—"अन्यार्थेयः खनेत्कूपं स्वयं तत्र पतिष्यति" किसीने किसीके डुवाने के लिये कूप खनन किया परन्तु वह यह नही जानता था कि मैं ही इस कूपमें गिरूंगा यह देवता विषय पर संक्षेप से समीक्षा की विचारशील जन इतनेही मे बहुत कुछ समझ लेंगे।

मूर्ति पूजाका भूगोल वर्णन अनुसार प्राचीनकाल से चला आना।

पु० का० पृ० २७ प०९—पृ० ४३ पं० ७ पर्यन्त।

स० हमारी समझमें जपरके लेख से पुस्तक कारका अभि-

प्राय यह बात प्रसिद्ध करना भान होता है कि वह कुछ २ इतिहास विद्या में भी योग्यता प्राप्त किये हुवे हैं अर्थात् अपने आपको इतिहास वेत्ताओं में परिगणन कराया चाहते हैं इसके उपरान्त एक विद्वान् का यह वाक्य भी संग ही स्मरण हो आया कि जिस प्रकारसे मनुष्य धन सम्पन्न होकर धनके प्रभाव से उत्तम और निकृष्ट कर्म्म में स्वेच्छानुकूल उसका व्यय कर सकता है अथवा एक बलवान पुरुष अपने शरीर औ बल द्वारा दीनों की रक्षा तथा उनको पीड़ित कर सकता है वैसे ही विद्या का ज्ञान भी मनुष्य में एक प्रकार की शक्ति है वह चाहेतो उसके बलसे सत्यासत्यका निर्णय धर्म्माधर्म्म की परीक्षा करके संसार का उपकार चाहे उसको उलटे वर्त्तावमें लाकर स्वात्मघाती बन दूसरों की महा हानि करडाले तात्पर्य्य कथन से हमारा इतना ही है कि पण्डित जीनें प्राचीन समय के ऋषि महर्षि आदि योगी जनोंके देश देशान्तर और द्वीप द्वीपान्तर में जहाज आदि यानोंके द्वारा यात्रा करने का ज्ञान तो प्राप्त किया परन्तु इस प्रकार के व्यवहार युक्त होनेसे ऋषी श्वरोंके पराक्रम उनेकी पूर्ण विद्वत्ता कलाकौशल शिल्पादि विद्याओं में कुशलता और उनके पूर्णधर्म वत्सलतादि श्रेष्ठ गुणों की प्रशंसा और यह कहना कि भूगोल के प्रत्येक भाग में पर्य्यटन करने और सत्य विद्या और सत्य व्यवहार स्थापन करने में वह पूर्ण बलवान थे भाड़ और चूल्हे में गये इसके बदले उलटा उन धार्म्मिक जनोंको लोक पाषाणतत्व कृत्रम आदि पदार्थों के पूजनेवाले और उनकी पूजा प्रचार करने वाले ब्रूइसआदि यूरोप देशकी जातियों में नरबलि अथवा और महानिष्ठुर व्यवहारों के प्रवृत्त करने वाले इत्यादि इस प्रकारके अनेक अश्लील विशेषणोंसे युक्तकर डाला हाय हाय है भारत कहांतो तेरे वह

परम योगीश्वर सुयोग्य सुविचक्षण गौतम कणादसरीखे विद्या-रूपी Machine (यन्त्र) तत्व मीमान्सक तथा तृण पर्य्यन्त प-दार्थोंके सारबोधक कि जो प्रत्यक्षादि प्रमाण रहित व्यवहारों के मूल विनाशक और मर्य्यादाओंके जीर्णोद्धारक थे और कहां उनके और उनके सङ्ग तेरेमान और महत्वकी धूल उड़ानेवाले स्वार्थ सिन्धु सत्य और न्यायके नाम की जड़ काटनेवाले पुस्तक कार सरीर खे पंडिताभिमानीभी तेरीही सन्तान कहलावें हम पुस्तक कारसे अत्यन्त नम्र होकर प्रश्न करते हैं कि भला जिस दशामें वह ऋभि मुनि लोग भारत वर्ष से समुद्र यात्रा करने का परिश्रम और व्ययसहन करके भूमण्डलके प्रत्येक भाग में उपदेश करने जाया करतेथे भूगोलकी सम्पूर्ण जातिके मनुष्योंमे भिन्न२ प्रकार का धर्मोपदेश क्योंकिया ? जैसा कि भा-रत देश में मत प्रचलित हैं और जिस प्रकार के ब्रह्म वैवार्त्तादि जड़ पाषाण पूजा विधायक ग्रन्थ यहां के अनात्मिक तथा वि-द्यान्ध लोग ऋषि मुनि प्रणीत मान रहे हैं ठीक उसही प्रकार का मत और ठीक वेही ग्रन्थ अथवा उनका यथार्थ उल्था अनेक जाति भाषा ओं में क्यों नही है ? कौन से इतिहास में वर्णन है कि द्वीपद्वीपान्तर वासी गया में पिण्ड प्रदान करने आतेथे अथवा रामेश्वर जगन्नाथ बद्रीनाथ की यात्रा वा गङ्गा स्नानार्थ यहां पधारतेथे अस्तु अनेक द्वीप द्वीपान्तर में तो जड़ मूर्ति पूजन प्रचलित होना ऋषि मुनि गणों के उपदेशका फ-लथा परन्तु भारत देशमें गूगे पीर की यात्रा करना उसके ना-मका झंडा खड़ा करना ख्वाजे साहिब की दर्गाहमें शिर न-माना पीरान कलियर में सत्तर बलियोंको चादर चढ़ाने बाले मियां और गाजी मियां के नामका झंडा गाड़ना शेख सद्दो औरबोली कलन्दर की कबर पूजना महर्रममें ताजियोंके सन्-

गुरु भेंट अर्पण करके पुत्र पौत्रादि मत वांछित पदार्थों की जिज्ञासु होना इत्यादि अन्य व्यवहार भारत वासी मनुष्यों में किसके उपदेश से प्रचलित हुवे यदि ऋषिगणोंके ही मस्तक पर यह भी कलङ्क का टीका खींचा आवेतो उन महात्माओं कातो नाम तक भी देश से लुप्त होगया था कि जिस समय में उपर वर्णितपीर और वलियोंका देश में जन्म हुवा और उनके सम्प्रदायी लोगोंने ऋषि मुनियोंके नाम तक भी लेनेवालोंको काफिर बुत परस्त खुदा की वह दानियतसे जाहिल इत्यादि नाम धरकर शक्ति भर उनको नाना प्रकार की पीड़ा पहुं-चान उनके मत और निश्चय के कारण उनको अतिशय दुःख देना उनकी पूजनीय मूर्ति और स्थानों को नष्ट भ्रष्ट करना परम धर्ममानते चले आये है आज दिन वही लोग अपने घर-में तेतीस क्रोड़ उपास्य देवता रखने पर भी उन अपने प्राणशत्रु-ओं की कबरों का पूजन किये विनाप्रसन्न होवें हा काल च-क्रकी विलक्षणताका कहांतक कोई पारावार पावे क्या यह आर्य्य देश यहां तक अज्ञान रूपी तिमिर से आच्छादित होना था कि जिसकी सन्तानकी यह बुद्धि हो जावे कि जिन माता पितासे शरीर प्राप्त किया जिनके रक्षा और प्रयत्नसे पालन् पोषण हुवा उनका मृत देहतो इतना अशुद्ध और अपावन किया त-त्काल उसको घरसे बाहिर करके श्मसान भूमि में भस्मकर देवें और जिस स्थान वा गृहमें शरीर छूटा हो उसको गोबर आदि वस्तुओं से लेपन न करलेवें तावत्समय पर्य्यन्त यदि जल पान भी हो जावेतो सर्वथा धर्मका विनाशकारी माना जावे परन्तु जिन स्वमतद्रोही स्वात्मघातक पुरूषों की छाया भी जीवन कालमें धर्म और आचार की विनाशक समझी जावे और जिनके हाथ से जलपान ग्रहण करलेना मानोस्व-

जाति पक्ष से कालापानी ही लेलेना है वे लोग मृत्यु हुवे पश्चात् माता पिता की अपेक्षा इतने पवित्र और शुद्धाचारयुक्त बन आते हैं कि जो कबरोंमें ही धरे धरे उपासना और आराधना कराने लगते हैं अतुल धन व्यय कर २ के महा दुःख उठा कर अनेक भारत वासी कुटुम्ब सहित उन मुर्दों की प्रतिवर्ष यात्रा करते हैं और विविध भांति उनकी कबरोंपर नाक रगड़ते हैं लाखों प्रकार की मनोकामना पूरी करनेको भी इनसे प्रार्थना करते हैं कि जो घरके तेतीस करोड़ देवता पूर्ण करने में असमर्थ है अपने घरमें जिन वस्तुओंसे ग्लानि रखते हैं कबरों और दर्गा होमें उनही को छूना और देखना स्वजन्म सफल करने के तुल्य मानते हैं और कर्म्म पूर्वक अभक्ष्य और अत्याचार समझ रक्खा था वहां जाकर वही भक्ष्य और आचार होजाता है हम अपनी आखोंकी देखी सुनातेहैं कि सहारन पुरके जिले में रूड़कीके निकट एक पिरान कलियर की दर्गाह है कि जहां प्रतिवर्ष एक बड़ा मेला एकत्र हुवा करता है परन्तु गोवध उस स्थान में इतना होता है कि पिरान कलियर के बदले यदि हम उस का नाम गोप्राण बिनाशक रखदेवेंतो कुछ अनुचित न होवेगा फिर वहीं हमारे देशी बान्धव ब्राह्मण पर्य्यन्त पीर साहबकी आराधना और प्रार्थना करके धनसम्पत्ति और पुत्रोत्पत्ति मागते हैं इसही प्रकार अजमेरके ख्वाजे साहिब की दर्गाहके विषय में भी जान लेना चाहिये कि जहां सोमन पुलावकी देग हमारे जाति बान्धव जाजाकर पकवाते हैं बुद्धिशील जनोंके बिचारसे योग्यतो यह बात है कि इनके तेतीस क्रोड़मे से एक भी देवता का वह लोग नाम नहीं लेते कि जिनके कबरोंमें पड़े हुए अपना इष्ट मान रह हैं उलटा उनको बन पड़ेतो इनकी जड़तक निकाल फेकें हमें ऐसी प्रतीति होतीहै कि पुस्तक

कार महाशय हमारे इस कहनेका यही उत्तर देवेंगे कि पूर्वोक्त सम्पूर्ण व्यवहार भारतबासियोंमें उनकी मूर्खता और अज्ञान से आपही प्रचलित हो गये किसी के उपदेश और शिक्षासे नहीं तो हम निवेदन करते हैं कि जिस दशामें ऋषि मुनि लोगों के रचे जड़ मूर्ति पूजादि बिधायक ग्रन्थ आपके कथना-नुसार देशमें बिद्यमान हैं और उनकी सन्तान नित्य प्रति भा-रतबासियोंको कथा और शिक्षादि द्वारा उनके अभिप्राय सुनाते रहते हैं इत्यादि यत्न होने परभी वह तेंतीस क्रोड़के पूजन से सन्तोषित न हुवे और उनको खान्तरिक कामनाओंके पूरा करनेमें असमर्थ समझ कर नवीन प्रकारके अन्य जातीय इष्टदेव बना बैठे तो भला द्वीप द्वीपान्तरके उस समयके असभ्य और अशिक्षित लोगोंमें भान्ति २ की जड़ वस्तुओंका पूजा विधान मनुष्य बध और अन्य बलिदानादि निष्ठुर और कुत्सित व्यव-हारोंका प्रचलित होना, आप धर्म्मशील बिद्यासागर पूर्ण योगी ऋषिगणोंके उपदेशका फल बताते हैं? यदि बिद्वानों की सहा-यता लेकर बिचारते तो तुरन्त प्रत्यक्ष हो जाता कि न तो भारत देशमें और न भूगोलके अन्य देश देशान्तरोंमें जड़ द्रव्यों के पूजन और मनुष्य बध आदि महा असभ्य व्यवहारोंके कारण ऋषि मुनि थे और न उन्होने इस प्रकारके ग्रन्थ निर्म्माण किये ऐसे २ व्यवहार फैलने का हेतु तो अबिद्या और अज्ञानही है दूसरा कुछ नहीं इतिहास को यथा बिधि पण्डित जी अवलो-कन करते तो तुरन्त जान लेते कि भूगोलके जिस २ भागमें बिद्या और सभ्यता का प्रकाश नहीं है वहां वहांके मनुष्य परमे-श्वरके यथार्थ ज्ञानके अभावमें कि जो बिना बिद्या प्राप्त किये सर्बथा असम्भव है अपनी अन्धकार युक्त बुद्धिके कारण पाषाण वृक्ष पशु पक्षी तत्वादिक अनेक पदार्थों को अपना पूजनीय

देव और ईश्वर मानते हैं यदि कोई विद्यादि विज्ञान सम्पन्न मनुष्य उनमें प्राप्त होकर विद्याबलसे कोई नवीन चरित्र उनको कर दिखावे जिसका भेद समझने और जानने में वे असमर्थ होवें तो वे दीन लोग ऐसे मनुष्यको साक्षात् ईश्वर वा वा ईश्वर का अवतार मानने में तुरन्त उद्यत हो जावेंगे एक इतिहास में वर्णन हो रहा है कि पञ्जाव देशके कितने ही हिन्दुओंने मृत मिष्टर जान निकोलसन साहिव वहादुर का पूजन करना इस कारण आरम्भ कर दिया था कि उन लोगों ने प्रशंसित साहिव को विद्यादि गुणयुक्त होनेसे परम पुरुषार्थ शूरवीर और बुद्धि शील पाया कि जैसा उनके देखने और सुन नेमें पूर्व नहीं आया था और उनके चरित्रों को पारमेश्वरी समझ निकल सैन नाम रख कर उपासना करने लगी प्रशंसित साहबने बहुत यत्न किया कि वे लोग ऐसा न करें। परन्तु कौन सुनता था वस इसही भान्ति जिस जिस जाति में जितना २ विद्याका प्रकाश होता गया वहां उतना२ ही जड़ मूर्ति पूजा और अयुक्त भक्ति घटती चली परन्तु यह भले प्रकार जान लेना चाहिये कि जितने काल पर्य्यन्त जिस जाति में परमेश्वर के सत्य ज्ञानके अभाव में अनेक सृष्टिके पदार्थ पूजनीय रहे उतने समय तक उस जातिकी उन्नति किञ्चित- मात्र न हुई और न उसमें सभ्यता प्रवृत्त होसकी परन्तु जहां ईश्वरका यथार्थ ज्ञान उत्पन्न होनेसे मूर्तिपूजादि कर्म्म छुट गये वही जाति पूर्ण सभ्य विद्यादि श्रेष्ठ गुण और सांसा- रिक बिभव और ऐश्वर्य्य संयुक्त होती जातीहै और जिस जिस देश में यह व्यवहार प्रवृत्त है वही देश प्रति दिन अधोगति को प्राप्त होता है आर्य्यावर्त देशमें जब सत्य विद्या और सत्य वेदोक्त धर्म्मका सूर्य यथावत प्रकाशमान था तव सुयुक्त भूरी-

युवन्न कुवलयाश्व यौवनाश्व सगर दिलीप हरिश्चन्द्र अम्बरीष श्रीरामचन्द्रादि सार्वभौम और और चक्रवर्ती राज्य करते थे और संपूर्ण सत्यविद्या और कलाकौशल में यथा विधि सम्पन्न थे परन्तु महाभारत युद्धके पश्चात् जबसे इस देश से विद्याध्ययनादि श्रेष्टाचार नष्ट भ्रष्ट होनेसे पाषाणादि जड़ मूर्ति पूजन प्रचलित हुवा तब से महादुर्दशाको पहुंचता जा रहा है पुस्तककार जी यह विपरीत प्रलाप आप अपने घर में ही रखिये कि जो आप थेल्स आइओनिक सोक्रेटीस आदि महा वैज्ञानिक पुरुषों को कणाद जैमिनि व्यासादि महर्षियों के समान एक ही प्रकारके विद्वान् होने मात्र से ही मूर्ति पूजन का हेतु सिद्ध करते हैं हम कहते हैं कि हमारा और आपका विवाद इतने ही पर समाप्त है जो आप पूर्वोक्त ऋषियों के द्वारा प्रणीत षड् दर्शनों में भी मूर्ति पूजा का लेश निकाल देवें नहीं तो हाय हाय करते रहो कौन सुनता है यह आपका ही कहना है कि श्रीस्वामी शंकराचार्य्य ने मूर्तिमन्दिर स्थापन किये नहीं तो शंकर दिग्विजय खोल कर देखिये ४६ मिथ्यामतोंको खण्डन करके प्रशंसित स्वामी जीने सत्य वेदोक्त मतको स्थापन किया था हाथ कंकण के लिये आरसी नहीं चाहती यदि स्वामी शंकराचार्य्य मूर्ति स्थापन करनेवाले होतेतो जहां तहां अनेक स्थानोमें भूमि खोदने से जो खण्डित मूर्तियां आज पर्य्यन्त उपलब्ध होती हैं वह कहां से आई विश्वास न होवे जिओलो जिकिल ओपरेशन् की रिपोर्ट पढ़ ली जिये बस यही सिद्ध है कि वेदादि सत्यशास्त्र विरुद्ध होनेसे जड़ पाषाणादि मूर्ति स्वामी शंकराचार्य्य जी हीने नष्ट कराकर उनके स्थान में वैदिक शाला नियत कि थी।

पु० का० पृ० ४३ पं ८—पृ० ५० पं २२ पर्य्यन्त।

स० उपरोक्त लेख मे पुस्तक कारने श्राद्ध कर्म्म को मृत पितरों के अर्थ प्रमाणिक करने का उद्योग किया सो भी हमारी और उनकी नही वनती कहना तो हमारा उनको बहुत ही वुरा जान पड़ता होगा परन्तु क्या करें उनकी युक्तियों की वाल प्रलपादि बिशेषणोंके अतिरिक्त और प्रकार के वाक्यों द्वारा प्रशंसाही नही कर सकते भला स्वप्न के उदाहरण की सहायता लेकर वह मृत पितरों को खाद्यादि पदार्थों का पहुंचना सिद्ध करते हैं इसे देख कौन बुद्धिमान् उनकी तर्क शक्ति पर उपहास न करेगा॥ आप सोये हुये की कहते हैं हम ने बहुत से जाग्रत् में भी देखे सुने हैं कि जो वैठे २ और चलते २ भूगोल मात्र के उत्तम से उत्तम पदार्थों को भोग कर मनके संकल्प विकल्प द्वारा चक्रवर्त्ति राज्य पर्यन्त को एक क्षणमें प्राप्त कर डालें वह संसार में कौन सी देखी और सुनी वस्तु है कि जो मनुष्य संकल्प और विकल्प द्वारा मन में धारण तथा प्राप्त न कर लेता हो बिचार देखिये कि जिस समय मनुष्य को किसी परम प्रिय सम्बन्धि तथा इष्ट मित्र के स्मरण हो आने पर उसके रूप और आकृति के संस्कार यथावत् रीति से चित्त में उत्पन्न हो जाते हैं चाहे वह क्रोड़ों कोश दूरान्तर में निवास क्यों न करता हो परन्तु ध्यान करनेवालेको एक आन की आनमें तुरन्त ही साक्षात् उस का दर्शन हो जाता है यदि स्नेहवश होने से वह अत्यन्त मग्न हो जावे तो इतनी भी सुधि नही रहती कि जिस से वह जान सके कि यह चित्तकी कल्पना मात्र है वा बास्तविक एक सत्य बर्त्ताव है बस, यही घटना स्वप्नके विषयमें समझ लेनी चाहिये अर्थात् स्वप्न नाम है यथावत् निद्रा भोग करने का परन्तु जाग्रत् काल में जो २ व्यवहार क्रिया

देखने सुनने और बर्त्तने में आती हैं स्वप्नावस्था में नेत्र मूंदकर चित्तके चंचल स्वभाव द्वारा उनकी कल्पना करने को स्वप्नबोलते हैं कि जिस स्वप्नवत् कल्पना को जिस विज्ञ पुरुष से पूंछो गे मिथ्या और भ्रम मूलक ही बतावे गा० अतः जब यह आपका स्वप्न विषयक उदाहरण ही मिथ्या है तो इसके द्वारा कल्पित लिंग शरीरका श्राद्धादि में अर्पण किये पदार्थों का भोगना भी आप के ही मुख से मिथ्या सिद्ध होगया॥

आगे मृतकोंके श्राद्ध कर्म्म सिद्ध करनेके अर्थ जो आपने प्रमाण प्रकाशित किये हैं और उनको मनुस्मृति के वाक्य करके लिखा है सो उक्त विषयमें हमारा उत्तर यह है कि अपनी मन समझौती तथा इष्ट पूर्त्तिके लिये आप मनु नही उनको ईश्वरके वाक्य कहिये और मानिये भी परन्तु वास्तविक इस प्रकारके बचनोंको मनु सरीखे आप्तोंका स्मरण और कथन समझना महा भ्रान्ति है तथा उनको वैसा सिद्ध करना सर्वथा एक असम्भव कार्य्य है हम बारम्बार कहते चले आते हैं कि प्रत्यक्षादि प्रमाणों से असिद्ध विषय तथा सृष्टिक्रम प्रतिकूल और युक्ति शून्य व्यवहार तीन कालमें आप्त सम्मत और ऋषि वाक्य नहीं हो सकते यदि कहो कि यह लेखतो मनुस्मृति ग्रन्थमें विद्यमान है और उनको मिथ्या समझना वा उन पर तर्क वितर्क करना केवल हठ और अनर्थ ही है तो आप यह ध्यान कीजिये कि लेखनी और मसी प्रत्येक मनुष्यको लभ्य है और जिसके चित्तमें जो कुछ आवे वह स्वतः जिस आर्ष ग्रन्थमें चाहे प्रक्षेपन करके उक्त लेखको आर्ष कह सकता है परन्तु परमेश्वर की दी हुई बुद्धि और दोषादोष ज्ञान शक्ति तो प्रत्येक व्यक्तिगणके अन्तःकरण में विद्यमान है पुनः उससे काम नले कर सत्यासत्य निर्णय न करना मनुष्यपन क्या कहला सकताहै

ज्ञाता पुरुषोंके विचारने योग्यहै कि जिस दशामें एक साधारण और सामान्य ज्ञान युक्त मनुष्य भी किसी प्रकारका कथन करते समय वा कोई विषय लेख बद्ध करती बार इस भूलसे अत्यन्त सावधान रहता है कि मेरे मुखसे किसी कारण कोई ऐसा प्रलाप न हो जावे कि जो मेरे पूर्व कहे हुवे किसी वाक्यको मिथ्या कर देवे वा लेखमें कोई ऐसा शब्द न आन पड़े कि जो परस्पर विरोध उत्पन्न कर देवे तो भला पक्षपात रहित और सत्यार्थ विवेचक जनोंका आत्मा यह बात ग्रहण करेगा कि मन्वादि महर्षि जिनको त्रिकालज्ञ भी कह देवें तो कुछ अनर्थ नहीं इस प्रकारका असंबद्ध प्रलाप करते कि अपने परम पुनीत ग्रन्थके एक भागमें इस प्रकारके वाक्य जो वेदार्थानुकूल और प्रत्यक्षादि प्रमाणों से सिद्ध हों प्रकाश करके पुनरपि उसही ग्रन्थके दूसरे भागमें वेदविरुद्ध और न्याय युक्ति शून्य वचनोंको स्थान देते ? जब उन महात्माओंसे यह होना असम्भव है तो फिर मनुस्मृतिमें पूर्वापर और परस्पर वाक्यविरोध अनेक स्थानों में क्यों प्रत्यक्ष है यथा—

यथा काष्ठमयो हस्ती यथाचर्ममयो मृगः ।
यश्चविप्रोऽनधीयानस्त्रयस्तेनाम बिभ्रति ॥
अ० २ श्लो० १५७ ॥

यथाषण्ढोऽफलः स्त्रीषु यथा गौर्गविचाफला ।
यथाचाज्ञेऽफलंदानं तथाविप्रोऽनृचोऽफलः ॥
अ० २ श्लो० १५८ ॥

ब्राह्मणास्त्वनधीयानस्तृणाग्निरिव शाम्यति ।
योऽनधीत्य द्विजोवेदमन्यत्रकुरुते श्रमम् ।

स जीवन्नेव शूद्रत्व माशुगच्छति सान्वयः ॥

अ० २ श्लो० १५८ ॥

इनका अभिप्राय यह है कि काठका हस्ती, चर्म्मका मृग, और बिना पढ़ा ब्राह्मण हैं यथार्थ में नही हैं। जैसे नपुंसक स्त्रियोंमें गाय गायोंमें निष्फल अर्थात् नाम मात्रही ब्राह्मण है यथार्थमें नहीं। बिना पढ़ा ब्राह्मण फूंसकी आगके सदृश शीघ्रही नष्ट हो जाता है। जो ब्राह्मण वेदाध्ययन त्यागकर अन्य कार्यमें परिश्रम करता है वह जीताही अर्थात् इसही जन्ममें शूद्रत्वको प्राप्त होता है। देखिये इस प्रकार वेदानुकूल सत्य प्रमाण युक्त वाक्योंको मनु कृत कहनेमें कौन दुराग्रही शंका करेगा। परन्तु नवें अध्यायके ३१७ वां श्लोक इनके विरुद्ध में लीजिये यथा—

अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत्।
प्रणीतश्चाप्रणीतश्च यथाग्निर्दैवतं महत् ॥

अर्थात् ब्राह्मण पठित हो वा निरक्षर मूर्ख हो परम देवता है। अब न्याय युक्त पक्षपात रहित धार्मिक जन विचारें कि यह लेख कार्य साधक पेट पालक स्वार्थ युक्त मनुष्यके अतिरिक्त किसी प्रकार आप्त प्रणीत होसकताहै? तथा महाविद्या सम्पन्न महर्षि मनुजी अपने पूर्व कथित स्मरण को स्वतःही खण्डन करके मनुष्य विशेषके उपकारार्थ कथन करने के दोष भागी ठहर सकते हैं; इस प्रकारके परस्पर विरोध पूर्वोक्त ग्रन्थमें बहुत ही ठिकानों में हैं परन्तु न्याययुक्त धीमान् जनोंके विचारार्थ एक वा दो ही उदाहरण बहुत हैं अधिक लेख द्वारा ग्रन्थको वृथा बिस्तार देना है अवशिष्ट और सत्यग्राही पुरुषोंसे प्रार्थना है कि वह नीचे लिखे वाक्यों की परस्पर तुलना करके सत्यासत्यका निर्णय करें। यथा मनु० अ० ४ श्लो० २३९।२४०।२४१

नामुत्र हि सहायार्थं पितामाता च तिष्ठतः ।
न पुत्रदारन्नज्ञातिधर्मस्तिष्ठति केवलः ॥ २३९
एकः प्रजायते जन्तु रेक एव प्रलीयते ।
एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥ २४०
मृतं शरीरमुत्सृज्य काष्ठलोष्ठसमक्षितौ ।
विमुखाबान्धवान्ति धर्म्मस्तमनुगच्छति ॥ २४१

अर्थात् न माता न पिता न पुत्र न भार्य्या न इष्ट न मित्र कोई भी इनमें से परलोक का सहायक नही हो सकता केवल एक धर्म्म ही सहायता प्रदान कर सकता हैं। यह प्राणी अकेला ही इस संसार में आता है अकेला ही चला जाता है अकेला ही पुण्य को भोगता है और अकेला ही पाप के फल को प्राप्त करता है निदान इस लोक में सब सहायक बन सकते परन्तु परलोक हुवे पश्चात् किसी के किये कुछ नही होता। काष्ट और ढेलेके समान मृत शरीर को पृथिवी में त्यागकर बान्धव लोग तो यही उसकी ओर से मुख फेर लेते है परन्तु धर्म उसके पीछे ही पीछे हो लेता है इत्यादि वाक्यों का सुनिश्चितरूप से एक सामान्य ज्ञान वाला मनुष्य भी आशय जान सकता है कि हम अपने माता पिता पुत्र बान्धवादि इष्ट मित्रों के सुख और दुःख के सहायक उनके जीवनकाल पर्य्यन्त ही हो सकते हैं पश्चात् नही इस में भी यही समझना चाहिये कि हम से वह सेवा शुश्रुषादि भोग युक्त पदार्थों तथा अन्य सुख के साधनों को उतनाही प्राप्तकर सकते है कि जितना वह अपने शुभाशुभ कर्मानुकूल अथवा पूर्व संचित प्रारब्धके आधीन होकर पाने के अधिकारी है यद्यपि यह हमारा

धर्म है कि यावच्छक्य सब प्रकार उनके सहायक होकर उनके क्लेश निवारणार्थ सदैव यत्न किया करें तथापि यही देखने में आता है कि इस संसार में अनेक धन सम्पत्यादि सम्पन्न लोग अपने माता पिता पुत्र बान्धवादिकों को अपने ही समान सुख युक्त और ऐश्वर्य्यवान् बनाने के अर्थ सदा अनेक विधि यत्न किया करते हैं परन्तु दैव गति से कोई विघ्न इस प्रकार का उदय हो जाता है कि वे दीन आतुर हो कर स्थगित हो जाते हैं और उक्त सम्बन्धि दरिद्रों की भांति दुःख भोगते हुवे अपना जीवन व्यतीत करते हैं बहुत मनुष्य राज नियम तोड़ने के कारण अपराधी बनते हैं और दण्ड प्रदान हुवे पश्चात् उनको कारा गृहमें परवश रहना पड़ता है कि जहां उनको अनेक प्रकारके दुःख प्राप्त होतेहैं परन्तु उनके माता पितादि बान्धव लोग उनको किसी प्रकार की भी सहायता पहुंचाने का सामर्थ नहीं रखते यदि कोई किसी प्रकार की चेष्टा करके कारा गृह में उनको सुख पहुचाया चाहें और दुःख घटाया चाहें तो प्रकट होनेपर उल्टा वह भी अपराधी होकर दण्ड पाता है इस प्रकार बहुत माता पिता अपनी सन्तानों को विद्या तथा धनादि के बल से अर्थात् उनको विद्वान् बनाकर वा धनव्यय कर व्यापारादि क्रियाओं के सिखाने से सुख युक्त करने के उपाय में जन्म भर लगे रहते हैं परन्तु देखने में आता ही है कि उन सन्तानों में कितने ही शिथिल बुद्धि होने और व्यवहार में कुशल न होने के हेतु अथवा न्यून परिश्रम अचेतपन के कारण मूर्ख जटिल और दरिद्री ही रहजाते हैं और दीन माता पिता का सम्पूर्ण उद्योग निष्फल चला जाता है चतुर पुरुषों की कहन है कि प्रत्यक्ष में दूसरे प्रमाण की कुछ आवश्यकता नहीं हुवा करती

इसे ही ध्यान देकर देखलीजिये कि हमारा तात्पर्य्य इतने दीर्घ लेख से क्या निकलता है अर्थात् जब इस ही लोक में रात्रि दिवस हमें आभास होता रहता है कि माता पिता पुत्र इष्ट मित्र बन्धु अपनी ही अपनी क्रियाओं के फल भोक्ता हैं दूसरे के नहीं तो मनु महाराज के पूर्वोक्त स्मरण जो प्रत्यक्ष प्रमाण से सिद्ध हो रहे हैं किसकी खोपड़ी है जो विरुद्ध प्रलाप करके उन को असत्य ठहरावे अजी बस आप अपने प्रत्यक्ष प्रमाण को उठाके घरमें धरो वा शिरपर टांग के नाचते फिरो कौन पूंछता है आंख खोलकर देखलो उस ही मनुस्मृति के तीसरे अध्याय के १२३ वें श्लोक से लेकर चतुर्थाध्याय के आरम्भ तक अनेक श्लोक हैं जिन से ऊपर के वाक्यों का सर्वथा निषेध होता है और जिन में के कितने ही बालादत्त जी ने भी पृष्ट ४६ पंक्ति ५ से पृष्ट ५० पं० १२ तक प्रमाणार्थ लिख छोड़े हैं मुख संभाल कर भाषण करो परमेश्वर को सर्व गत समझ मनु सरीखे आप्तों में ऐसा वज्र अर्थात् परस्पर वचन विरोध (इलफ दरोगी) का दोष अर्पण मतकरो क्योंकि ऐसे महात्माओं में मिथ्या कलङ्क लगाना सामान्य पाप नहीं हैं प्रत्यक्षादि प्रमाणों से सिद्ध वेदार्थ के अनुकूल और प्राणीमात्र के ऐश्वर्य्य वर्द्धक होने से वह पूर्व कथित वाक्य ही मनुक्त ठहरते हैं इतर तृतीयाध्यायके अन्तिम लेख वेदादि सत्य शास्त्रों के विरुद्ध तथा न्याययुक्ति शून्य और भ्रमात्मक होनेसे प्रमाणिक माने जानेके बदले किसी पेट के पीछे धर्म्म वेचके खानेवाले की बनावट प्रतीत होते हैं जिनको मिथ्या सिद्ध करना किञ्चित् भी कठिन नहीं है। हम बालादत्त जी से पूंछते हैं कि उन्होंने यह कहां से सिद्ध किया कि तीन सौ ३००० वर्ष पर्य्यन्त पितर लोग पुत्रपौत्र और प्रपौत्र के प्रदान किये पिण्ड

और श्राद्ध मे अर्पित भोज्यादि पदार्थ पाने के अर्थ दूसरे स्थान में जन्म लेने से अटके रहते हैं और तावत्काल उक्त पिण्डादि पदार्थों को भोगा करते हैं यदि वह कहें कि सम्पूर्ण मनुष्य मृत्यु हुवे पश्चात् श्राद्ध भोगार्थ स्वर्ग लोक को प्राप्त होते हैं तो भला क्या वह पापी जन भी उन ही में मिल जायंगे कि जिनके कर्मों का फल परलोक में नरक भोग होना था जो कहो हां तो यह होने से परमेश्वरका महा अन्याय सिद्ध होता है क्योंकि पापी और पुण्यात्मा तीन सौ वर्ष के लिये तो एक ही समान चैन उड़ावे पीछे जो होगी सो होती रहे गी यदि उत्तर दो कि नहीं धार्म्मिक लोग स्वर्ग में निवास करते हुवे श्राद्ध भोग करेंगे और नरक गामीयों को नरक में ही वह भाग प्राप्त होगा तब भी फिर अनर्थ ही रहा क्योंकि नरक नाम है विशेष दुःखका अर्थात् बुरे कर्मों तथा पापों का जो फल है उसे नरक कहते हैं परन्तु जब वहां श्राद्ध में दिये हुवे मालपुवे तस्मै मोदक तो खाने को मिलें सुन्दर वस्त्र और अलंकार धारण करने को उत्तम शय्या लेट लगाने को तो नरक कहां वह तो स्वर्गका भी दादा होगा इससे क्या आया कि उनके कर्मका यथार्थ फल जो दुःख है वह उनकी सन्तान ने इस लोक में बैठे हुवे मनु जी के विरुद्ध श्राद्ध करके हरण कर लिया अब रहे वह जो स्वर्ग में पहुंचे सो उनही के कर्मों का फल प्रधान रहा अर्थात् स्वर्गनाम है विशेष सुखभोगका सो श्रेष्ठ कर्मानुसार ऐश्वर्य्य युक्त होना स्वर्ग प्राप्ति है ऐश्वर्यवान्को वह कौनसा पदार्थ अलभ्य हो और श्राद्ध करनेवाला प्राप्त करके उसे पहुंचावे इस व्यवस्थासेभी मृतकोंको श्राद्धसे कुछ लाभ न हुवा आगे यह विचारिये कि मनुजी छटे अध्यायके ९२और९३ वें श्लोकमें चारों आश्रमोंके लिये दशलक्षणयुक्त धर्मके सेवनका विधान करतेहैं यथा:

धृतिः क्षमादमोऽस्तेयं शौचमिन्द्रिय निग्रहः।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्। ९१
दशलक्षणानि धर्म्मस्य ये विप्राः समधीयते।
अधीत्यचानुवर्त्तन्तेते यान्ति परमांगतिम् ॥९२

धृति (अर्थात् सन्तोष) क्षमा अर्थात् किसी से अपकार को पाकर उसपर अपकार न करना) दम (अर्थात् विकार करनेवाले विषय को पाकर मन में बिकार न होना) चोरीका त्याग, पवित्रता, विषयों से इन्द्रियों का रोकना, शास्त्र आदि का तत्वज्ञान, आत्म ज्ञान, सत्य, क्रोध का हेतु रहते संते भी क्रोध न करना ९१ ये दश धर्मके लक्षण हैं जो इन्हो को जान कर और सेवन करता है वह परमगति को पाता है ९२ तो इस का तात्पर्य यह है कि प्रत्येक मनुष्यगण पूर्वोक्त प्रकार से धर्माचरण में प्रवृत्त होकर अनन्त स्वर्ग और परमगति जो मोक्ष है उसे प्राप्त करें अनन्त स्वर्ग में जो परमानन्द लब्ध होता है सो कठोपनिषद् में इस प्रकार वर्णन किया है।

स्वर्गेलोकेनभयं किञ्चनास्तिनतत्वं न
जरया बिभेति।
उभेतिर्त्वाषनाया पिपासे लोकातिगो
मोदते स्वर्गलोके ॥ १ ॥

अर्थात् स्वर्ग लोक में कुछ भी भय नही है (हे मृत्यु,) तुम वहां नही हो और न बुढ़ापेका वहां भय है भूखप्यास दोनों वहां नही हैं शोक को अतिक्रम करके आत्मा वहां आनन्द भोग करता है। जब कि स्पष्ट रूपसे प्रकाश कर रक्खा है

कि परमगति को प्राप्त हुवे जीवों को भूख प्यास आदि जो शरीर से सम्बन्ध रखते हैं नही व्यापते तो विचारशील जन कदापि इस बात को स्वीकार न करेंगे कि महा धुरन्धर मनु जी का अभिप्राय मृत पितरों के श्राद्ध कराने से है जब कि स्वतः वह यह व्यवस्था स्थापन करचु के कि प्रत्येक चतुराश्रमी दश लक्षणवाला जो धर्म है उसे सेवन करके मोक्षादि सुखों को प्राप्त करें जहां भूख प्यास का नाम नही है तो इस के विरुद्ध वहां भोज्यादि पदार्थ पिण्ड प्रदान द्वारा पहुंचाने का विधान किसके अर्थ करते हैं यदि उक्त श्राद्ध का ऐसा ही अभिप्राय होता तो ब्राह्मण और दश लक्षण युक्त धर्मके पालन करने वालेके अर्थ पिण्ड प्रदान और श्राद्धादि कर्मोंका निषेध अवश्य मेव करते जबकि मोक्षादि अनन्त स्वर्ग प्राप्ति होने पर भूख प्यास आदि के अभाव में उक्त व्यक्तिगणों को मृत्यु हुवे पश्चात् भोज्यादि पदार्थ पहुंचना व्यर्थ है क्योंकि ब्राह्मण के लिये संन्यास धारण करना कहा है और पूर्वोक्त दश लक्षण युक्त जो धर्म है उसको यथावत् पालने से ही संन्यास पूर्ण होता है अतएव संन्यासी मोक्षका अधिकारी हुवा और मोक्ष में उसे अपने पुत्रों से पिण्डादि ग्रहण की क्या आवश्यकता रही तथा संन्यासी के अर्थ कोई कर्म भी कर्त्तव्य नही जैसा कि व्यवहार अभी प्रचलित है और इतर आश्रमी लोग जो उक्त धर्मका सेवन करें वह भी मोक्ष होनेसे पिण्डादि पानेकी आवश्यकता नही रखते इस कारण इन दोनों के विषय में मृतक श्राद्धका निषेध न होना और दश लक्षण युक्त धर्माचरण में प्रवृत्त होकर अनन्त स्वर्गादिकों की प्राप्ति करने का विधान करना परस्पर विरोध युक्त है यदि आप कहें कि पूर्वोक्त आश्रमीयों में से सबहीका मुमुक्षु होना तो किसी प्रकार सम्भव नही फिर

श्राद्धका निषेध क्यों होता हम स्वीकार करते हैं कि सब ही लोग धार्म्मिक नहीं हो सकते परन्तु यह भी तो नहीं कि संन्यासी तथा मोक्षका अधिकारी भी कोई नहो इस लिये मनु भगवान् सरीखे तत्वार्थ ज्ञानी इस प्रकार को व्यर्थ और निरर्थक मर्यादाओं को स्थापन न करते अतएव मृत कों का श्राद्धादि औौर्ध्व दैहिक कर्म आप्त सम्मत नहीं है इन दोनो को अवश्यमेव छूट करते परन्तु जब यह बात नहीं है और लेखों में पूर्वापर विरोध प्रत्यक्ष है तो मृतकों का श्राद्ध होना महर्षि मनुके अभिप्रायानुकूल नहीं है। आगे और भी मनु वाक्य आपके जानने और विचारने के अर्थ प्रकाश करते हैं कि जिनका श्राद्ध विषयक दूसरे बचनों से सर्वथा विरोध प्रतिपन्न हो रहा है यथाः—

नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित्।
न च प्राणिबधः स्वर्ग्यस्तस्मान्मांसं बिवर्जयेत्। १
समुत्पत्तिश्च मांसस्य बधबन्धौ च देहिनाम्।
प्रसमीक्ष्यनिवर्त्तेत सर्वमांसस्य भक्षणात्। २
अनुमन्ताविशसिता निहन्ताक्रयबिक्रयी।
संस्कर्त्ताचोपहर्त्ता च खादकश्चेति घातकाः। ३

उक्त मनु वाक्यों का यह अर्थ है कि प्राणियों की हिंसा किये बिना मांस प्राप्त नहीं होता और प्राणीका बध करना सुखका हेतु नहीं इस कारण मांस भक्षण सर्वथा वर्जित है। मांसकी उत्पत्ति अर्थात् जीव बधरूपी महाक्लेश को देखकर मांस भक्षणसे निवृत्त ही रहना चाहिये। अनुमन्ता अर्थात् आज्ञा देनेवाला बिशसिता, मांसको काटनेवाला निहन्ता, बध

करनेवाला, मोल लेनेवाला, संस्कर्त्ता पकानेवाला, उपहर्त्ता लानेवाला, और खानेवाला ये ८ आठों मनुष्य मांस भक्षणके दोषी होते हैं इस कारण जीव हिंसाका सर्वविधि निषेध है देख लीजिये पुस्तककार महाशय और हे पाठक सुजनों ! आप अपने आत्माओं में न्याय पूर्वक विचार करें कि मांस भक्षण निषेध करनेमें मनु भगवान् ने कितना यत्न किया है कि मांस लानेकी सम्मति (राय) तक देना भी पाप ठहराया है फिर आप इन वचनोंके विरुद्ध अब आगे श्राद्ध प्रकरणके लेखों पर दृष्टि कीजिये ।

पितृणां मासिकं श्राद्धमन्वाहार्यंविदुर्बुधाः ।
तच्चामिषेणकर्तव्यं प्रशस्तेन समन्ततः । अ० ३ श्लो १२३

अर्थात् प्रतिमास पितरोंका श्राद्ध करना पण्डितोंने अन्वाहार्य (कर्त्तव्य यानि जरूरी फर्ज) कहा है कि जो अत्युत्तम मांससे करना चाहिये ।

भक्ष्यं भोज्यञ्च विविधं मूलानिच फलानिच ।
हृद्यानिचैव मांसानि पानानि सुरभीणि च ॥

अर्थात् श्राद्धमें निमन्त्रण किये हुवे ब्राह्मणोंके सम्मुख नाना प्रकारके फल मूलादि भक्ष पदार्थ तथा सुन्दर हृदयके प्रिय मांस और सुगन्धि युक्त पान (मदिरासे अभिप्राय प्रतिभात होता है) भोजनार्थ स्थापन करे, हे पक्षपात रहित पाठक गण देख लीजिये कहां तो मांस भक्षणका वह दृढ़ता पूर्वक निषेध और कहां यहां श्राद्ध मे आकर झट रोजा खोल दिया, अभी और लीजिये ।

दशमासांस्तु तृप्यन्ति वराहमहिषामिषैः ।
शशकूर्मयोस्तु मांसेन मासानेकादशैवतु । अ० ३ श्लो २७०

कालशाकं महाशल्काः खड्गलोहामिषं मधु ।
आनन्त्यायैव कल्प्यन्ते मुन्यन्नानिच सर्वशः । अ० ३, २७२

अर्थात् सूकर और भैंसेके मांस देनेसे दश मासतक पितरों की तृप्ति होती है खरगोश और कछुवेके मांससे ग्यारह मास तक प्रसन्न रहते हैं कालशाक, महाशल्क, (एक प्रकारकी मछली) और गैंडा और लाल बकरे के मांस देनेसे पितर अनन्तकाल पर्य्यन्त तृप्त होजाते हैं इन्हे छोड़ उस तृतीयाध्याय हीके २६७, २६८, २६९ और २७१ वें श्लोकों में मछली, भेड़ी, पक्षी, हरिणादिके मांस से भी पितरों की विशेष तृप्ति कही है और श्वेतवर्णका जो ऐसा बकरा हो कि नदीमें जल पीते हुवे जिसके कान जलको छूदेवें उसके मांससे १२ वर्ष तक पितर प्रसन्न रहते हैं। अब हमारा प्रश्न यह है कि पूर्व वाक्योंमें जो मनुजीने सत्य विद्या और वेदानुकूल मनुष्य हिंसक ठहराये हैं तो उनके विरुद्ध क्या श्राद्धमें मांस बिना हिंसा किये अर्थात् बिना जीव बध कियेही प्राप्त हो जाता होगा वा वह पशु पक्षी अपना मांस स्वतःही प्रसन्नता से दे डालते होंगे वा उनको कोई प्रकार आप मांस देते वा दूसरे के काटने से दुःख वा पीड़ा नहीं व्यापती होगी, हाय! हाय! क्यों नही हमारे तो यह अव्यक्तवाणी दीन पशु पक्षी आदिका प्राण हतनेका विषय सुनकरही रोमांच खड़े होतेहैं और हृदय कम्पायमान होता है उनकी वेदना और यातना वही जानते होंगे या वह विचारशीललोग कुछ कुछ समझते होंगे जो अपने शरीरमें सुई चुभनेकी पीड़ाको उक्त प्राणियोंके गले कटनेके त्रासके सङ्ग तोलते होंगे। कितनेही लोग यह कहा करते हैं कि मांस

सहित श्राद्ध करना सत्ययुगका धर्म्म है कलियुगमें यह वर्जित है परन्तु मनुस्मृतिमें ऐसे लेखका एक अक्षर भी कहीं नहीं और फिर सत्ययुगके समयमें जब आपके निश्चयानुसार कलियुग की अपेक्षा तीन गुण अधिक धर्म्म होता था तो उस कालमें हिंसा धर्म्म और अहिंसा अधर्म्म माना जाता होगा केवल यही नहीं वरन जितनी मर्यादा आजकल प्रचलितहैं और जिन्हे आप धर्म्म मानते है वह सत्ययुगमें अधर्म्म और जिनको आप अधर्म्म मानते हैं वह धर्म्म युक्त मानी जाती होंगी क्योंकि आजकलके जिस ज्ञानशील जनसे आप पूछेंगे कि हिंसा करनी कैसी वह तुरन्त यही कहेगा कि महा अधर्म्मतो फिर आप उसे सत्ययुग का धर्म्म बताते हैं इसके उपरान्त यदि आप यही हठ रखते है कि नहीं श्राद्धादिमें मांस अर्पण करना तो सत्ययुगही में कर्त्तव्य था अब किसी प्रकार नहीं तो कृपा करके यह क्यों नहीं कहते कि यह समग्र श्राद्ध विधि ही सत्ययुगके अर्थ थी कलियुगमें इसका निषेध है। हाय हाय ऐसा कहने से तो खड़ेही लुट जावेंगे बस इतनाही रहने दो कि मांसहीका निषेध हुआ नही तो क्या तुम्हारे कहने से तर्म्म के सड़प्पे और लड्डु के पीछे लड्डु धकेलना छो बैठें दूसरा उत्तर विपक्षी जन यह दिया करते हैं कि देवता और पितरों के अर्थ जीव हिंसा करना पाप नहीं, भला मित्र इसका प्रमाण बस प्रमाण इसका जिह्वा और डाढ़का स्वाद, और क्या और चाह वहां भी देखलो जहां श्राद्धादि में जीव मारने का विधान है वहां का कहाती वही जिह्वाके स्वाद में मिल गया हो निस्सन्देह जहां जीव बधका प्रसंग है जैसा कि पूर्व दिखाया गया वहीं पितरों और देवों के अर्थ आठों प्रमाणों से छूट हो जाती तो कुछ ध्यान भी दिया जाता परन्तु यह तो कहिये कि आर्यों के

वाक्य में कहां पूर्वापर विरोध हुवा करते हैं बहुत अगस्त्य मुनि जी का नाम दूषित कर रहे हैं कि उन्होंने यज्ञ में पशु मारे ऐसा मनुजी का लेख है परन्तु उनको ऐसा वचन बोलने से धर्मका भय करना योग्य है इस झूंठकी परीक्षा कुछ कठिन नहीं क्योंकि अगस्त्य मुनि मनु जी से पीछे उत्पन्न हुवे तो भला भूत कालकी क्रिया सहित अगस्त्य जी का उदाहरण किस प्रकार दे सकते हैं। और सो जब महा श्रेष्ट और पवित्राचार युत देव सम ब्राह्मण और पितरों की तृप्ति मांस द्वार हुई तो असुर पिशाच राक्षसों का भय और आचारानाचार धारण करने से देव और राक्षस संज्ञा सनातन काल से होती चली आई हैं रावण और कुम्भकर्णादि मद्य और मांस के भोगी होने से निन्दित और राक्षस कहलाये इसे कौन नहीं जानता फिर उस ही भक्ष से पितरों का अनन्त काल पर्य्यन्त तृप्त होना राक्षसों से किस बात में भेद कराता है। आगे यह समझिये कि जिन लोगोंका इस मांस विधि में सर्वथा विश्वास हो है तो हम उनसे पूंछते हैं कि संसार में खर्च की बचत और श्रम की बचत सब किसी को प्यारी है तो आप लाल करेब वा गैंड़ेका मांस देकर सदा कालकेलिये पितरों को क्यों नहीं निबटाते जिससे वह अतुल प्रसन्न होकर आशीर्वाद से आपको सदैवके लिये निहाल करें यदि यह असभ्य होतो श्वेत वर्ण के लम्बे कान के बकरे जिनकी इन्द्रिय क्षीण नहीं मिल जावेंगे पाठकगणों! अब यह मांसभक्षण की विधि और निषेध यथातथ्य से आप के सम्मुख है पक्षपात को त्याग धर्म्म को साक्षी समझ परमेश्वर को सर्वगत जान सत्यान्तःकरण सहित अपनी सम्मति प्रकाश करना कि मनादि महर्षि युक्ति प्रमाण से शून्य वेदों के प्रतिकूल आप्त और धर्म्मात्माओं के

आचरण से विरुद्ध स्वतः पूर्ण योगीश्वर और ऋषीश्वर होकर इस प्रकार मांस भक्षण की विधिद्वारा मृत पितरों का श्राद्ध होना स्थिर करते ? हमारी समझमें न्याय युक्त धार्म्मिक जनतो हमारे संग इस विचार में सम्मत होंगे कि यह किसी वेद विरोधी धर्म्म द्रोही हडचसोड़ महापातकी ने दोष भार मनुजी के गले लिपटाकर अपनी और अपने सहयोगियों की डाढ़ गरम करने के अर्थ इतना जाल रचाहै परन्तु भला मनुजी महाराज पर कहीं ऐसे विषयासक्त लोगों की चेष्टा से कलंक का छींटा आसक्ता है जिनके मणिवत् ग्रन्थ में आप्तोक्त और वेदोक्तवचन अलगके अलग झलक रहे हैं यह तो केवल उः हिंसकों ने अपने अपने महापापों को महात्माओं के नाम आगे धर २ के द्विगुण करड़ाला और इस पाप कर्म्मका कारण यह भान होता है कि जब भारतमें अविद्या फैली तब कुछ स्वार्थ साधकोंने दुराचार का प्रचार करना चाहा किन्त जब तक वे किसी आप्त वाक्य का प्रमाण न देते तब तक उन कों कौन मानता अतएव अविद्याके राज्य में उनकी बन पड़ी और मन मानी रीति मर्य्यादा चलादी॥ अब सत्यासत्य विवेकी जनो को श्राद्ध प्रकरण का परस्पर विरोध और अधर्म्मयुक्त प्रलाप देखकर निश्चय हो जावे गा कि मृत माता पिता बन्धु आदि को भोजन वस्त्र अलंकारादि प्राप्त होना मनुवाक्य और आप्त सिद्धान्त के अनुकूल कदापि नही है रहा युक्ति और तर्क प्रमाण सो कुछ कहना ही नहीं क्योंकि युक्ति की कसौटी पर जब मृत पितरों का खान पान करना आदि व्यवहार रक्खे जाते हैं और इन पर वाद विवाद छिड़ता है तो महा लज्जावान् होकर समय के उलटे चक्र की गति पर बड़ा ही शोक आता है कि हाय

भारत! तेरा ऐसा भी हीन भाग्य होना था जो इस प्रकार की असम्भव और असङ्गत प्रथा सत्य विद्या और विज्ञान नष्ट हो जाने से प्रचलित हुई माता पिता बन्धु आदि सम्बन्धियों की सेवा करके सर्वविधि उनको सुख पहुंचाना प्रत्येक सन्तानादि को अपना परम धर्म जानना चाहिये यहां तक कि उनके परलोक हुवे पश्चात् भी उनको सुख युक्त करने के अर्थ प्राणों का बलिदान करने पर भी उद्यत रहें जो यह दृढ़ निश्चय हो जावे और प्रत्यक्षादि प्रमाणों और पिण्डों के द्वारा अर्पण किये पदार्थ उनको प्राप्त हो ही जाते हैं परन्तु जब बालकों के समान खेल रचकर उनको आह्वान करके फिर लौटा देते हैं न आते दीखते हैं और न जाते परसे हुवे पदार्थों में न कुछ घटता है न उसका कुछ स्वाद कम होताहै न पहुचनें की रसीदहै और न कोई साक्षी प्रत्यक्ष होती है किन्तु देखते भालते सब का सब और ही के घट तले उत्तर जाता है तो किस प्रकार यह व्यर्थ पाखंड सत्य और सभ्य व्यवहार करके माना जावे, दूसरे यदि खाने पीने की वस्तु पितरों के अर्थ न दी जावे (जैसा कि प्रायः होता ही है) तो हम पूछते हैं क्या उनको कुछ दुःख मात्र ही होता है वा पितृ लोक में भी भूख की पीड़ा सहन न करके मृत्यु को प्राप्त हो जाते है यदि कहो कि पीड़ा नहीं होती तो सिद्ध हुवा कि हमारे जैसी भूख प्यास भी उन्हें नही व्यापती क्यों कि हमें भूख प्यास में भोजन प्राप्त न होवे तो अत्यन्त पीड़ित होकर मर जाते हैं और जब पितर अच्छे ही रहते है तो उनहें भोजनाच्छादन की कुछ आवश्यकता न हुई और जो कहो कि हां भोजन न पहुचने से तो वहां भी मृत्यु हो होगी तो कृपा कर यह बताइये कि आगे भी फिर उनको कहीं जाने का

ठिकाना है ? यदि कहो हां देह छुटनेसे उनका आत्मा अन्यत्र चला जावेगा होति २ आपके कथन में अनवस्था दोष आपड़ेगा इस लिये सीधे २ वचन क्यों नही बोल देते कि प्रत्येक प्राणी अपने पाप और पुण्य के भोगार्थ एक शरीर छोड़ तुरन्त दूसरा धारण कर लेता है विशेष स्थान वा नियत काल का कुछ प्रमाण नही। यथा:—

आत्म शरीरेन्द्रियार्थं बुद्धि मनः प्रवृत्ति दोष प्रत्यभाव फल दुःखाऽपवर्गा स्तु प्रमेयम्। न्याय दर्शन। अ०१। आन्हिक १। सूत्र ६॥

(वात्स्यायन०भाष्य०) तत्रात्मा सर्वस्य द्रष्टा सर्वस्य भोक्ता तस्य भोगायतनं शरीरं भोग साधनानीन्द्रियाणि भोक्तव्या इन्द्रियार्थाः॥

वास्यायन मुनि स्पष्ट कहते हैं कि (भोगा यतनंशरीरं) भोग अर्थात् सांसारिक पदार्थों का स्वाद चखने का स्थान शरीर है भोगने के साधन इन्द्रियां है भोक्तव्य इन्द्रियार्थ हैं अर्थात् भोक्तव्य पदार्थ हैं। इस से उक्त महर्षि महाशय का अभिप्राय यही है कि जब तक आत्मा शरीर को छोड़ द्वितीय शरीर धारण न करे तबतक भोगमें असमर्थ होता है॥ तथा गीताका भी यही आशय है कि:—

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि॥ तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही॥

अर्थात् जिस प्रकार मनुष्य पुराने वस्त्रों को छोड़ कर नए

धारण करता है वैसे ही पुराने शरीर को छोड़ कर प्राणी नया शरीर लेलेता है जब यह बात है तो भी आपके पिण्ड-प्रदान करने निष्फल ही ठहरे क्योंकि न जाने अगणित योनियों में से शरीर छोड़कर यह जीव कौन योनि में पहुंच जाता है फिर वहां अपने कर्म्मानुकूल जैसा कुछ होता है यदि मनुष्य से भिन्न किसी पशु पक्षी वा कीटादि का शरीर पा लिया हो तो आपके माल पुवे लड्डूआदि से उसे क्या लाभ हुवा जहां घास, पत्ती, मांस तृणादि की अपेक्षा है और मनुष्य देह में माने तो फिर यह बनी बनाई ही है कि सब मनुष्यों को पूर्व जन्म की सन्तान के किये श्राद्ध इस जन्म में मिलने ही चाहियें सो प्रत्यक्ष दीखता ही है कि विना अपने हाथ पैर हिलाये अचार केसे घड़े धरे रहो न पेट को पहुचती है न तनढ़कता है। १० प्रकार के स्वांग रचोगे और भाग दौड़ में पड़ोगे तब ही आजीवन का निर्वाह होगा इत्यादि श्राद्ध और तर्पण मृत पुरुषोंका किसी विधि सिद्ध नहीं है। देखो!

अग्निष्वात्तानृतुमतो०

इत्यादि यजुर्वेद के मंत्रों में भी परमेश्वर यही उपदेश करता है कि जिस प्रकार तुम लोग अनेक उत्तम २ भातिकी विज्ञानादि विद्याओं के जानने वाले पितर लोग अर्थात् पिता पितामह आचार्य्य ब्राह्मणादि विद्वानों को निमन्त्रित करके उनका मान्य और सत्कार किया करते हो इसी प्रकार तुम भी उनके निकट जाया और आया करो अर्थात् उनको बुलाने और आप उनके समीप जाने का परस्पर व्यवहार रखकर नित्य उत्तम २ उपदेशों को प्राप्त करते रहो बस जब एकान्त में बसनेवाले माता पिता और ब्राह्मण आचार्य्य जो पितर हैं

उनको सदा बुलाना और उनके पास जाना परमेश्वर ने कहा है तो निश्शंक मृतकों का पिण्ड प्रदानादि द्वारा श्राद्ध करना यथार्थ नहीं ॥

कन्या पाणीग्रहणका समय ।

पु० का० पृष्ट ५० पंक्ति १२ पृ० ५३ पं ८ पर्य्यन्त ।

स० ऊपर के लेख से यह उत्तम भान्ति प्रकट हो गया कि इस पुस्तक के रचने मे पुस्तक कारका यथार्थ प्रयोजन केवल देश संशोधक, सत्योपकारी वेद मतानुयायी लोगों से डाह खाना और द्वेषा नलके प्रचण्ड उत्ताप में दग्ध होकर जिस प्रकार से बने स्वार्थ सिद्ध करना और संसार में नाम प्रसिद्ध के अर्थ आचार्य्य की पदवी प्राप्त करना है क्योंकि उनकी दो रङ्गी और स्वार्थ की ओर ढलती हुई चाल आप ही उनके भीतर के भावको प्रत्यक्षकर रही है जैसा कि उनका इस प्रकार पैंतरे बदलना कि "त्रीणि वर्षाण्यु० इस मनुवाक्य को (जिसका यह तात्पर्य्य है कि कन्या रजस्वला हुवे पश्चात् तीनवर्ष पर्य्यन्त विवाह नकरे) प्रथम अश्रद्धेय ठहराना फिर उसका उलटा और हानि कारक अर्थ लगाना और अन्तमें अपनी सम्मति पूर्वक एक मनु वाक्य ही को प्रामाणिक सिद्धकर लेना। इस अनूठा चालसे पाठकगण प्रतीत करलेवें कि पुस्तक कारका मनोरथ केवल यह कि मनु वाक्य है तो सत्य परन्तु आर्य्य समाज वालोंके प्रमाण करने से वह मिथ्या और अश्रद्धेय इस लिये है कि आजकल उसके विरुद्ध वर्त्ताव वर्त्त रहा है यदि यथार्थ में उसही के अनुकूल वर्त्तें तो साधारण लोग धर्म्मा चार्य्य कहना छोड़ देवें और अन्त में जोमनु वाक्य में सम्मत हो गये सो इस कारण कि जगत् यह दोष न देवे कि मनु जी से भी बड़े बनेजाते हैं वाह वाह। रोटी खाई शकर से

दुनियों लूटी मक्करसे" आपसे पूंछते हैं कि जिस दशामें मनु जी और अन्य ऋषि महर्षि जनों की स्मृति और धर्म शास्त्र वेदानुकूल विद्यमान हैं तो उनके विरुद्ध आपको सम्मति देनेके लिये किसने आप से निवेदन (मेमोरियल वा दर्खास्त) की थी कि आप आपनी सम्मति दीजिये दया करो कृपालो क्षमाकरो ऋषि योगी महात्माओं के विरुद्ध आज तक सम्मति दे देकर उनके स्मरणों का लुप्तकर २ भारत देशकी इति श्रीतो कर डाली अब क्या इसे जड़ मूल ही से नष्ट करके आहुति देने को हाथ फलाये हो आप लिखते हैं कि " ईश्वर देने लगे तो उक्त अवस्था (रजस्वला होने के ३ वर्ष पीछे तक जो मनुजीने कन्या का विवाह समय निश्चय किया है) में दो तीन सन्तान हो जाती हैं फिर सन्तति का प्रतिवन्ध करने से क्या लाभ" हा० हा० हा० जो कुछ देश को बल पराक्रम शूरवीरता विद्योपार्जनादि ऐश्वर्य के साधन थे सो बालकों से सृष्टि उत्पन्न कराने की रीति चला कर शीघ्रबोधके कर्त्ता काशीनाथ जी रसातल को भेज गये, कुछ सम्हलने के उद्योग में लगथे तो उनका स्वाहा करने को बालादत्त जीने कमर बांधी हैं हाय! २ हेदैव इस भारत जननीकी रक्षाकर तेरा वज्ररूपी क्रोध बहुत हो चुकाहै। भला इस देशके सच्चे मित्र और परम हितेच्छुजन जो कुटपन के विवाह (शादी सगीर सनी) को ताजी रात हिन्द के विरुद्ध अपराध मानते हैं क्या वे पुस्तककार सरीखे पुरुषो को निर्दोषी छोड़ देवेंगे कभी नहीं। पाठकगण पुस्तककार के बुद्धि और ज्ञान की परीक्षा इतने से ही करलेवें कि १५ वा १६ वर्ष की आयु तक कन्या में सन्तान न होना सन्तानोत्पत्तिके प्रतिबन्ध के समान मानते हैं परन्तु उस आयु को पहुचने के पूर्व ही गुड़ा गुड़ी के समान अन

जान बालकों को गृहस्थ धारण कराकर विद्याध्ययनादि शुभ कर्मोंको सत्यानाश में मिलाना बल वीर्य्य बुद्धि पुरुषार्थ मट्टी कर दरिद्र आलस्य दुर्व्यसन अज्ञानता परस्पर द्वेष क्षय दमा तपेदिक आदि रोगों का आहार बनाना सत्य और सदाचार समझाते है ऋतुमती होने के तीन वर्ष पीछे मनुजी का कन्या ग्रहण समय नियत करनेके हेतु आप माता पिताकी अज्ञानता बताते हैं अर्थात् यदि माता पिता इतनी आयु लेने परभी स्वपुत्रीका विवाह न करें तो तीन वर्ष पश्चात् वह प्रतीक्षा न करे और आप ही पतिवर लेवे भला जो मनुजी माता पिता के दोष के हेतु उक्त अवधि नियत करते तो इस प्रकार के वाक्य स्वतः उनको अपने ग्रन्थ में वर्णन करते हुवे (जैसे कि पुस्तककारने अपने मस्तक में से निकाल कर धरे हैं) किसी का भय और लज्जाथी तनिक पाठक वृन्द श्लोकके आशय को तो ध्यान पूर्वक विचारें क्या कहता है यथा:—

त्रीणि वर्षाण्युदीक्षेतकुमार्य्यृतुमती सती ।
ऊर्ध्वन्तुकालादेतस्माद्विन्देत सदृशं पतिम् ॥

अर्थात् कन्या ऋतुमती हुवे पीछे तीन वर्ष पर्य्यन्त पतिकी खोज करे और गुण कर्म्म स्वभावादिमें जो सदृश वरहो उसे प्राप्त करे, जानना चाहिये कि मनुजीने पुरुष और स्त्री दोनों को ही वेद विहित धर्म्मादि व्यवस्था पालने मे समान अधिकार दिया है अर्थात् जिस भान्ति पुरुषको ब्रह्मचर्य्यादि आश्रम समाप्त करने पश्चात् गृहस्थी होना कहा है कि जिसका समय न्यूनसे न्यून २५ वर्ष की आयु और अधिकसे अधिक ४८ वर्ष तक है तो इसही प्रकार स्त्रीके लिये भी ब्रह्मचर्य्य पूरा करने पीछे गृहस्थमें आनेका नियम है स्त्रियोंके ब्रह्मचर्य्यका समय

न्यून से न्यून १६ वर्ष और अधिक से अधिक २४ वर्ष है। यथा:—

प्रजनार्थं स्त्रियः सृष्टासन्तानार्थश्चमानवाः।
तस्मात्साधारणोधर्मः श्रुतौपत्न्यासहोदितः॥

अर्थात् गर्भ धारणके अर्थ स्त्री सृजन की गई है और गर्भ स्थापन करने को पुरुष उत्पन्न किया है इन दोनो का वेदमें साधारण अर्थात् समान धर्म्म कहा है तथा:—

ब्रह्मचर्य्येणकन्या युवानं विन्दतेपतिम्।
अथर्व० अ० ३ मं० २४ काण्ड ११ मं० १८।

अर्थात् जिस प्रकार कुमार लोग ब्रह्मचर्य्य सेवन से पूर्ण विद्या और सुशिक्षाको प्राप्त होके अपने अनुकूल प्रिय सदृश स्त्रियोंके साथ विवाह करते हैं उसही भांति कन्या भी ब्रह्मचर्य्य सेवन सहित वेदादि शास्त्रोंको पढ़ पूर्ण विद्या और उत्तम शिक्षाको प्राप्त युवती होकर अर्थात् युवावस्थामें पूर्ण विद्वान् युवावस्था युक्त पुरुषको प्राप्त होवे।

उल्लिखित वाक्योंसे स्पष्ट होगया कि १६ वर्षकी आयु पर्य्यन्त कन्याका विवाह न करना मनुजीने वेदकी आज्ञासे कहा है आगे मुनिवर धन्वन्तरिजी के वचन पर भी ध्यान करना योग्य है।

ऊनषोड़शवर्षायामप्राप्तः पञ्चविंशतिम्।
यद्याधत्तेपुमान्गर्भं कुक्षिस्थः स विपद्यते॥
जातोवानचिरञ्जीवेज्जीवेद्वादुर्बलेन्द्रियः।
तस्मादत्यन्तबालायां गर्भाधानं न कारयेत्॥

अर्थ १६ वर्षसे न्यून वयवालीस्त्रीमें २५ वर्षसे कम आयु-वाला पुरुष गर्भस्थापन करे तो वह कुक्षिस्थ हो क्षीण होजावे वा गर्भके पूरे समयतक गर्भाशयमें रहकर उत्पन्न नहीं होता अथवा उत्पन्न होतो चिरकालतक न जीवे जीवे भीतो दुर्बल इन्द्रियों वालाहोवे इसलिये बाल्यास्थावाली स्त्रीमें गर्भ स्थापन नहीं करना इत्यादि प्रमाणोंसे सिद्ध है कि वेदादि सत्य शास्त्रोंकी आज्ञानुसारही पुरुष और कन्या ब्रह्मचर्याश्रम में रह कर प्रथम विद्यादि शुभ आचरणोंको सीखें पश्चात् अपने अपने सदृश प्राप्त होने पर परस्पर विवाह करें अन्यथा महा दुःख उत्पन्न होगा इसही भांति धन्वन्तरी जीके आशयको विचारें और आजकल जो अवस्था वर्त्तमान है उससे घटावें कि पूरी आयुमें पहुंचने से पहिलेही मृत्यु होजाना क्षयि आदि रोगोंसे सदा पीड़ित रहना उत्तम २ विद्याओंसे अनजान बना रहना आदि छोटी आयुमें विवाह करनेके फल हैं। सृष्टिक्रमकी व्यवस्था यानि कानून कुदरत परभी ध्यान देवें कि प्रत्येक व्यवहार अपने२ समय और ऋतुहीमें वर्त्तता है देखो पशु पक्षि आदि जातियोंमें कैसा स्वाभाविक नियम है जिसमें किञ्चित् भी व्यतिक्रम नही पड़ता सारांश यह है कि इस प्रकार की परमेश्वरीय नियम और व्यवस्थाओं का उत्तम फल जान और समझ कर अल्प आयुकी विवाह से सदा रक्षा करें।

तीर्थ माहात्म्य वर्णन।

पु० का० पृ० ५३ पंक्ति ८ पृ० ५५ के अन्त पर्यन्त।

स० तीर्थके विषय में जो पुस्तककार और हमारे बीच में परस्पर भेद है सो पाठकगणों के ज्ञातार्थ लिखा जाता है वह यह है कि हम तीर्थ को करण कारक शब्द मेंलेते हैं जिसकी

व्युत्पत्ति यह है तीर्य्यंतेतरन्ति वा अनेनेति तीर्थम् ॥ अर्थात् जिसके द्वारा उत्तीर्ण हो वा पार उतरे वह तीर्थ है जैसा कि वेदादि सत्य शास्त्रों के अध्ययन और उनकी ज्ञान प्राप्तिसे अविद्या और अज्ञान युक्त भ्रममें डालनेवाले जो दुःखरूप कर्म्म है उनको पार करके सत्य ज्ञान और सत्य सुखमूलक व्यवहारों को जो सिद्ध करना है इस कारण वेदादि शास्त्र तीर्थ हैं माता पिता आचार्य्य गुरु अतिथि ब्राह्मण विद्वान् पितर आदि की आज्ञा पालन सेवा शुश्रुषा सत्सङ्गादि प्राप्त करनेसे आत्मा शुद्ध और दुःखोंसे पार होकर जो आनन्द लब्ध करता है इस लिये माता पिता आदि तीर्थ हैं इसही भांति सांसारिक सम्बन्ध और चिन्ताओंसे दूर होकर निर्जन और रमणीक पवित्र स्थानों तथा मुनि आश्रमोंमें जाय बसना अथवा गंगा यमुना आदिके सन्निधि में निवास धारण करके सुन्दर रोग नाशक जलपान करने और शुद्ध पवन भोगनेसे शरीर का स्वास्थ्य आरोग्य रख कर योगाभ्यासादि मोक्षके साधनों को जो प्राप्त करना हैं इस हेतु पूर्वोक्त आश्रम और गंगा यमुना आदि भी तीर्थ हैं सारांश यह है कि जिन२ कर्मों और सत्य व्यवहारोंके द्वारा सत्य ज्ञान सत्य वैराग्य और सत्य और पवित्राचारकी प्रवृत्ति होनेसे आत्मा की शुद्धि वह ईश्वर प्राप्तिके योग्य होवै वही सर्वोपरि सर्वोत्कृष्ट तीर्थ हैं इतर सांसारिक व्यवहारों में भी जिस जिस कर्म्मकेद्वारा जो २ क्लेश निवृत्त होवें उस उस क्लेशसे पार करने का वही तीर्थ है जैसे औषधि सेवन से रोग निवृत्त होता है तो उसका सेवन करना भी एक प्रकार का तीर्थ है परन्तु जिस यत्नके आश्रय से जो दुःख दूर होवै उसको उतना ही तीर्थ मानना योग्य है न कि इस भांति जैसा कि भ्रान्तिवश

होनेसे आज कल अनेक भारतवासी जलको आत्मशुद्धि और मृत्तिका तीर्थ मान रहे हैं जो कि वास्तव में शरीर शुद्धि और मलीनता आदि अवगुणों से रहित करनेके हेतु शारीरक निर आलस्यका तीर्थहै जैसा कि मनुजीनें कहाहै। यथा।—

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति॥

अर्थात् जलसे शरीर शुद्ध होता है सत्य से मन और विद्या और तप से भूतात्मा और ज्ञान से बुद्धि शुद्ध होती है इस ही प्रकार किसी मुनि आश्रम वा रमणीक विशेष स्थान के दर्शन मात्र को मुक्ति प्रदायक तीर्थ समझना भ्रम है परन्तु वहां का निवास जो सांसारिक चिन्ताओं तथा इन्द्रियोंके विषय भोगसे हटा कर एकान्त ईश्वराराधनमें प्रवृत्त कराताहै सो सत्य तीर्थ है। मनुस्मृतिके ८ अध्यायके ९२ श्लोक में पुस्तककार गङ्गा और कुरुक्षेत्र को आत्म शुद्धि और पाप निवृत्ति को तीर्थ सिद्ध करतेहैं सो किसी प्रकारसे ठीक नहीं है क्योंकि मनुजीके समय में गङ्गाजी का होना ही नहीं बनता कि जिसको महाराज भगीरथ बड़े परिश्रम से लाये हैं इसे कौन नहीं जानता और भागीरथ जी मनु महाराज से कितने ही वर्ष पश्चात् उत्पन्न हुवे तो मनु जी उस कार्य्य का बर्णन किस विधिसे कर सक्ते है जो कि उनके बहुत पश्चात् किया गया अर्थात् जब वह उपस्थित नहीं थे और कुरुक्षेत्र आप तीर्थ मानेंगे तो उस ही काल मे मानेंगे कि जब से वहां कौरव पांडव का युद्ध हुवा जो कि पांच सहस्र वर्ष के लग भग की वात है फिर मनुजी का समय देखलीजीये कबथे इन कारणों से गंगा जी और कुरुक्षेत्र को मनुजी का कहा हुआ तीर्थ समझना सर्वथा असम्भव औरहै

उक्त महर्षि तो पूर्वोक्त वाक्य में स्पष्ट कहचुके कि जल से शरीर मात्र शुद्ध होता है आत्मा नहीं जब मनु वाक्य में ही गंगादि तीर्थ नही कहे तो वेदों में यह शङ्का उठाना और भी महा-भ्रान्ति हैं जिस मंत्र से आप गंगादि का नाम सिद्ध करते है वहां गंगा यमुना नदी जो हिमालय से निकली है इनका लेश मात्र भी सम्बन्ध नहीं क्योंकि गंगा पिंगला सुषुम्णा कूर्मजा रागनी यह नाड़ीयों के नाम वर्णन किये गये हैं कि जिनसे योगाभ्यासादि क्रिया सिद्ध होने से जीवात्मा जन्म मरणादि दुःखों से मुक्त हो जाता है युक्ति से भी गंगाजल में स्नानकर ने से शरीरका शुद्ध होना चित्तका प्रसन्न होना रोगादिका नाश जलपान से आयु वल पराक्रम की उन्नति होना आदि अनेक लाभ सिद्ध होते है परन्तु आत्माकी पवित्रता तो तप और सत्य विद्याध्ययन दशप्रकार के धर्म्मानुष्ठान और इन्द्रियों के निरोध से ही होती है आत्मा शुद्ध होने और सत्य भगवत् ज्ञान प्राप्ती आदिके लक्षण यही हैं कि मनुष्य काम क्रोध लोभ शोकादि दोषों को दूरकर निष्पाप हो जावे परन्तु जो दर्शन वा गंगा स्नान में ही यह सामर्थ होता तो अनेक मनुष्य मेलोमें एकत्र होकर चोरीठगी व्यभिचार आदि अनेक पापकर्म कदापिन करते कि जिनमे कितने ही तो ऐसे दुष्ट होते है कि जलके भीतर प्रवेश करके स्नान करने वाली स्त्रियों के आभूषण तक हरण करलेते हैं विचारिये कि जव गंगा जी के दर्शन मात्र हीसे कई जन्मके पाप नाश होते मानते होते तो क्या उसके जल में प्रवेश करने से एक जन्म के कुछ दिन वा-घंटो के पाप कर्म्म रोकने की भी शक्ति नहीं होनी थी ? उधर जहां तहां व्यभिचार से उत्पन्न पड़े हुवे अनाथ वालक देखने में आते हैं इत्यादि इस प्रकार कुव्यवहारों से उत्तीर्ण होनेके

अर्थ सत्य तीर्थ केवल इन्द्रियों का निरोध विद्वानोंका सत्संग सत्यज्ञान सत्य वैराग्य सत्य विद्या शुद्धाचरण है और नहीं दूसरे आप भी वास्तव में यही व्यवहार मानते हुवे जान पड़ते है क्योंकि यदि एक नीच मनुष्य जिस के हाथ का जलपानादि व्यवहार त्याज्य है गङ्गा स्नान से पाप रहित और शुद्ध हुवा माना जाता तो उसके हाथ के जल पान और खाद्यादि पदार्थ भी अवश्य मेव ग्रहण किये जाते परन्तु यह बात नही है। जो मनुष्य गंगा स्नान से पूर्व जितना नीच और अन्त्यज माना जाता है उतना ही उसके ब्रह्म कुण्ड पर स्नान करने पर भी उच्च जाति के लोग उस से बचकर और उसके हाथ से जलादि ग्रहण करने से पृथक् रहते हैं अतएव गङ्गा यमुना को उस ही प्रकार तीर्थ मानना योग्य है जिस प्रकार हम ऊपर कह आये हैं।

अब बालादत्त जी के सम्पूर्ण लेखों पर समीक्षा समाप्त करनेके पश्चात् हम दृढ़ आशा रखते हैं कि वे प्रत्येक विषय की समीक्षा में जो २ युक्ति और प्रमाण प्रकाश किये गये है उनको पक्षपात रहित होकर शुद्धान्तःकरण द्वारा विचारेंगे क्योंकि विना ऐसा किये धर्मका निर्णय और सत्या सत्य का विवेचन नहीं हो सकता आगे उनकी इच्छा रही चाहे इस हमारी प्रार्थना को स्वीकार करें अथवा अपनी इष्ट सिद्धि तथा कार्य्य पूर्त्तिको ही धर्म्मका मूल समझें परन्तु शोक यही है बहुत सा कागज मसी समय व्यय करने और लेखनी घर्षण करनेके उपरान्त भी यथार्थ ईश्वर ज्ञान प्राप्ति और सत्य सनातन वेदोक्त धर्म्म प्रवृत्ति के साधनों में से एक को भी अपने पुस्तक में हमारे बन्धु ने स्थान न दिया कि जिस के द्वारा मनुष्य अपने शरीर आत्मा बुद्धि और ज्ञान और ऐश्वर्य्य की उन्नति प्राप्त करके

अविद्या आदि दुष्ट व्यवहारों से उत्पन्न छल कपट परस्पर द्वेष कुसंस्कार आदि अनेक हानि कारक मर्य्यादा ओं से छुट कारा पाकर सत्यज्ञान सत्य व्यवहार परस्पर मित्रता देश और जाति के शुभाशुभ के विचार की ओर झुकते और उक्त पण्डित जी के गुणानुबाद गाते। हां जाति विशेष वा मनुष्य विशेष वा मनुष्य विशेष की प्रयोजन सिद्धि के अर्थ तो अनेक प्रकार की युक्ति प्रमाण तथा वेद शास्त्र तकको भी रंगेड़ डाला अब जिन लोगोंका नाम आप आपा पंथी आदि विशेषणों के साथ उच्चारण करते हैं और जिन्हे देख आपके आत्मा में दाहक शक्ति भड़क रही है उनका अर्थात् आर्य्य समाजस्थ लोगों का धर्म्म तथा वेदोक्त धर्म्म प्रवृत्ति के अर्थ जो २ उन्होंने नियम स्थिर किये है सो सुनिये और वृथा हठ और ईर्षा को त्याग परस्पर ऐक्य भाव को प्राप्त होकर मातृ भूमि की हीन दशा निवारण करने में उद्यत हूजिये कि जो विद्वानों और परोपकारी जनों का धर्म है।

ओ३म्

य आत्मदा बलदा यस्य विश्व उपासते

प्रशिषं यस्य देवाः। यस्यच्छाया मृतं

यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥

सबसे प्रथम संक्षेप पूर्वक धर्म्मका रूप प्रकाश करना अर्थात् धर्म्म किस वस्तुको समझना चाहिये इस विषयमें किञ्चित् कथन होना आवश्यक है अर्थात् जिसका स्वरूप ईश्वर की आज्ञा का यथावत् पालन जिसको सत्यमानी सत्यवादी सत्यकारी परोप-

कारक पक्षपात रहित आप्त लोग सदा कालसे मानते आये हैं जिसका विरोधी संसारमें कोई भी न हो और प्राणी मात्रके लिये सर्व हितकारी प्रत्यक्ष आदि प्रमाणों से सुपरीक्षित और जिसका सेवन अनन्त सुख की प्राप्ति हो वह धर्म्म कहाता है ऐसे धर्म्म की यथार्थ उन्नति के अर्थ निम्न लिखित नियम प्रत्येक व्यक्तिगणको पालन करने योग्य हैं।

१।—सब सत्य विद्या और जो पदार्थ विद्यासे जाने जाते हैं उन सबका आदि मूल परमेश्वर है।

व्याख्या—इस नियम का तात्पर्य्य यह है कि इस सृष्टि में जो जो पदार्थ विद्यमान हैं और जिन जिन सत्य विद्याओं का प्रकाश वर्त्त रहा है तथा उक्त विद्याओंके द्वारा जिन जिन सूक्ष्म वा स्थूल पदार्थों का ज्ञान जीव प्राप्त कर सकते हैं उन सब विद्याओं और पदार्थों का कर्त्ता परमेश्वर है अर्थात् सृष्टि विना कर्त्ता के नहीं रची गई॥ इस नियम के विरुद्ध वर्त्तनेवालों की संज्ञा नास्तिक होती है॥

२।—ईश्वर सच्चिदानन्द स्वरूप, निराकार, सर्व शक्तिमान' न्याय कारी, दयालु अजन्मा अनन्त निर्विकार, अनादि अनूपम सर्वाधार, सर्वेश्वर सर्व व्यापक सर्वान्तर्य्यामी, अजर, अमर, अभय नित्य पवित्र और सृष्टिकर्त्ता है।

व्याख्या। इस नियमका तात्पर्य्य यह है कि इसमें वर्णन किये हुए जो परमेश्वरके गुण कर्म्म और स्वभाव हैं उनमें से प्रत्येक गुणके यथावत् विचार सहित एतद्गुण सम्पन्न परमेश्वर ही की उपासना करना अन्य किसी की नहीं मनुष्य देह धारियों का कर्त्तव्य धर्म्म है अर्थात् ईश्वर सच्चिदानन्द स्वरूप है इसके विरुद्ध अविद्या आदि दोषोंसे युक्त और जन्म मरण आदि क्लेशोंसे बद्ध उसे न मानना परमेश्वर निराकार है इसके वि-

रुध उसका रूप कल्पना न करना और साकार न मानना परमेश्वर सर्वशक्तिमान है इसके विरुद्ध उसको विना किसी अपने भक्त अथवा पुत्र सम अथवा मित्र अथवा देवता आदिकी सहायता प्राप्त किये किसी कार्य्यको पूरा करनेमें असमर्थ न समझना धर्म्मात्माओंके विश्वास योग्य व्यवहार नहीं है॥ परमेश्वर न्यायकारी है इसके विरुद्ध उसको स्वेच्छाचारी न समझना और सुख दुःख ऐश्वर्य्य तथा दरिद्रको अपने कर्म्मों का फल भोग न समझ कर उनको ईश्वर की इच्छाहीसे होना मानना अथवा इस प्रकार विश्वास रखना कि जिसे ईश्वर चाहे अपनी इच्छा मात्रसे विना कारण सुखी करे वा जिसे चाहे दुःखी करे इत्यादि व्यवहारोंके मानने से ईश्वरके न्यायमें दोषारोपण न करना। परमेश्वर दयालु है इसके विरुद्ध दारुण दुःख और विपत्ति कालमें उसको निर्दयी अनुभव न करना किन्तु उक्त दुःख और विपत्तिमें सन्तोष धारणकर उनके परिणाम को अपने सुधार और हित का मूल समझना जैसा कि माता पिता अपनी सन्तान को ताड़ना के द्वारा सुखी करके पुनः सुशिक्षा और सेव्यवहार में प्रवृत्त करते हैं अथवा वैद्य लोग जिस प्रकार रोगीको प्रथम तीक्ष्ण और कटु औषधि सेवन करानेमें दुख प्रदान करके पश्चात् में सुखयुक्त कर देते हैं इत्यादि उदाहरणों से परमेश्वरको दयावान् ही मानना॥ ईश्वर अजन्मा है इसके विरुद्ध मनुष्य विशेषको उसका माता पिता समझना और उनके द्वारा उसका जन्म मानना सत्य व्यवहार नहीं है। परमेश्वर अनन्त है इसके विरुद्ध उसको सान्त (महदूद) समझ कर देह धारण करने वाला जानना यहां था वहां गया और वहां आवेगा इस प्रकारकी क्रिया उसमें आरोप करना इत्यादि व्यवहार अनन्त

परमेश्वरमें नहीं घटते निदान उसकी सीमा नहीं है और उसका अन्त कोई नहीं पासक्ता ऐसा विश्वास रखना परमेश्वर निर्विकार है इसके विरुद्ध उसके स्वभावमें बदल मान कर उसे सदैव एकसा न समझना कभी मनुष्य कभी पशु कभी अन्य प्रकार का बन जानेवाला जानना दुःख पीड़ा आदि विकारों का भोक्ता होना सत्यधर्मी लोगोंको कभी नहीं मानना चाहिये ईश्वर अनादि है इसके विरुद्ध उसकी आदि मानना यथार्थ नहीं॥ ईश्वर अनूपम है अर्थात् उसके सदृश दूसरा कोई न मानना और सदा यही विश्वास रखना कि उसके गुण अन्य किसी वस्तुमें संघटित नहीं होसक्ते इसी लिये वह अद्वितीय कहाता है॥ ईश्वर सर्वाधार है अर्थात् ऐसी वस्तु कोई भी न समझना जिसका आश्रय स्थान परमेश्वर न हो किन्तु सब जड़ और चेतन पदार्थों की स्थिति उसही की सत्ताके आधीन जानना॥ परमेश्वर सर्वेश्वर है अर्थात् उससे अधिक बलवाला और उससे ऊपर कोई नहीं तथा सम्पूर्णका स्वामी और विश्वपति उसही को मानना ईश्वर सर्व्व व्यापक है इसके विरुद्ध किसी वस्तुको भी ईश्वरकी सत्तासे अतीत न मानना अथवा किसी स्थल मात्र वा पदार्थ विशेष को ही उसका वास स्थान विधान करलेना और अमुक वस्तुमें वह विराजमान है अथवा अमुकमें नहीं ऐसी कल्पना करना सर्वथा अयोग्य है परमेश्वर सर्वान्तरयामी है अर्थात् प्रत्येक विचार जो आत्मा और शरीरके भीतर हो अथवा प्रत्यक्ष में प्रकट हो परमेश्वर एक ही समान जानता है ऐसा विश्वास रखना और इसके विरुद्ध यह अनुभव न करना कि अमुक घटना तथा अमुक वृत्तान्त का ज्ञान परमेश्वर को विना अमुक देवता वा पुरुष के जनाये प्राप्त न हुवा। ईश्वर अजरहै अर्थात् वह बालक

तरुण और वृद्ध कभी नहीं होता। परमेश्वर अमर है इसके विरुद्ध उसका शस्त्र आदिके द्वारा मृत्यु होना कदापि विश्वास योग्य नहीं अर्थात् वह कभी मरण को प्राप्त नहीं होता। परमेश्वर अभय है इसको भय भीत जान बिना दूसरे की सहायता पाये आतुर हो जाना मनाना नहीं चाहिये। परमेश्वर नित्य है अर्थात् उसका कभी अभाव होगा ऐसा न मानना परमेश्वर पवित्र है इसके विरुद्ध उसको काम क्रोध मोह लोभ आदि अपवित्र व्यवहारो में प्रवृत्त होने वाला न मानना अथवा पवित्रताके विरुद्ध उलटे और उसके स्वभाव के विरुद्ध कर्म करने की शक्तिवाला समझना असत्य विश्वास है। परमेश्वर सृष्टि कर्त्ता है अर्थात् उससे भिन्न अन्य किसी को सृष्टि रचने की शक्ति वाला न मानना।

३। वेद सत्य विद्याओंका पुस्तक है वेद का पढ़ना पढ़ाना और सुना सुनाना सब आर्य्योंका परम धर्म है।

व्याख्या—इस नियम का तात्पर्य्य यह है कि सत्य विद्या और सत्य प्रकाशक ज्ञानका नाम वेद है अर्थात् जिस में और अयुक्त विषयका लेश नहो वही वेद है यथा ऋक् यजु साम और अथर्व मन्त्र संहिता हैं उनकी सर्वथा सत्य विद्याओं से पूर्ण होनेके कारण वेद संज्ञा है और स्वतः प्रमाण है अर्थात् जिनकी सत्यता सिद्ध करने के अर्थ किसी अन्य ग्रन्थ की अपेक्षा नही है और जो जो ग्रन्थ वेदोंके विषयों के अनुकूल ऋषि मुनि आप्त पुरुषोंके रचे हुवेप्रत्यक्षादि आठों प्रमाणसे सिद्ध प्राणि मात्र के कल्याणेच्छु हों उनको परतः प्रमाण अर्थात् वेदोंके आधीन मानना जैसा कि न्याय आदि षट्दर्शन केन कठ आदि उपनिषद ऐतरेय आदि ब्राह्मण मनुस्मृत्यादि धर्मशास्त्र वेदानुकूल होने से मान्य हैं इत्यादि वेदों को पढ़ना पढ़ाना

सुनना सुनाना और उनके अनुकूल आचरण रखने के अर्थ उद्योग करना व्यक्ति मात्रको परमधर्म जानना चाहिये अब वेद विहित यथार्थ मूर्त्तिपूजन देव पूजन श्राद्ध तर्पण तीर्थ सेवनादि जिनको चतुराश्रमी जन नित्य पालन करके धर्म अर्थ काम मोक्ष आदि सुखों को प्राप्त करें उनको संक्षेप से यहां प्रकाश करते हैं।

प्रथम अनेक उत्तम२ विद्याओं तथा उत्तम२ क्रिया और शुभ व्यवहारों के सिध्यर्थ कन्या और कुमारोंको पूर्ण युवावस्था को प्राप्त होने के पूर्व ब्रह्मचर्य आश्रम धारण करना योग्य है यथा वैदिक प्रमाण—

ब्रह्म चार्येति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो दीर्घ श्मश्रुः ससद्य एति पूर्वस्मा दुत्तरं समुद्रं लोकान्त्सं गृभ्य मुहुरा च्चरिक्रत।

अर्थ जो ब्रह्मचारी होताहै वही ज्ञानसे प्रकाशित तप औरबड़ी दीक्षाको प्राप्त होके विद्या प्राप्त करता है तथा जोकि शीघ्रही विद्याको ग्रहणकरके पहिलासमुद्र जो ब्रह्म चर्याश्रमका अनुष्ठान है उसको पारउतरता है तत्पश्चात् गृहआश्रममें प्राप्त होकर श्रेष्ठ विद्या ओंके विचारसे स्वसौभाग्यको वढ़ाता है।

षटत्रिंशदाब्दिकं चर्यं गुरौत्रै वैदिकं व्रतम्
तदर्धिकं पादिकं वा ग्रहणान्ति कमेववा॥ मनु॥

अर्थ आठवें वर्ष से आगे छत्तीस वें वर्ष पर्य्यन्त अर्थात् एक २ वेद को साङ्गो पाङ्ग पढ़ने में बारह २ वर्ष मिलके छत्तीस और आठ मिलके बयालीस अथवा अठारह वर्षों का ब्रह्मचर्य और आठ पूर्वके मिलके छब्बीस वा नौ वर्ष तथा जबतक

बिद्या पूरी ग्रहण न कर लेवे तब तक ब्रह्मचर्य रक्खे। उल्लिखित प्रकार से बलबीर्य शरीर आदिकी रक्षा करते हुवे बिद्याध्ययन समाप्त करने पश्चात् गृहाश्रम मे प्रवेश करे। इस भांति गृहाश्रम धारण करने के पश्चात् गृहस्थ लोगों को जो बेद बिहित पंच महा यज्ञ नित्य कर्म करने चाहिये सो करते हैं यथा—

अध्यापनं ब्रह्म यज्ञः पितृयज्ञस्तु तर्पणम्।
होमोदैवो बलिर्भौतो नृयज्ञोऽतिथि पूजनम्।
मनु० अ०३ श्लो० ७०।

अर्थात् वेद आदि शास्त्रोंका पाठ संध्योपासन ईश्वर की प्रार्थना स्तुति आदि कर्मोका नाम ब्रह्म यज्ञ है दूसरा अर्थात् पुष्टिकारक पदार्थ जैसा कि घृत दुग्धादि मधुर जैसा कि शर्करा आदि सुगंधित जैसा कि केशर कस्तूरी आदि रोग नाशक जैसे कि सोमलता और गिलोय आदि द्रव्योंसे अग्नि में होम करके जल और पवन को शुद्धकर संसार को विविध सुख पंहुचाने का नाम देव यज्ञ, तीसरा वृद्ध पिता माता (विरक्त अथवा गृहस्थ) गुरू आचार्य्य सम्पूर्ण बिद्यादि श्रेष्ठ गुणोंसे पूर्ण ब्राह्मण इत्यादि बिद्वान् रूप देव ऋषिगणों को शुश्रूषा और सत्कार करने का नाम तर्पण चौथा भोजन समय में पाक किये हुवे भोजन में के भागनित्य प्रति निकाल करके कंगालों रोगियों छोटे २ कृमि पक्षि आदिको में बांटना बलि वैश्व देव कहाता है पूर्ण बिद्वान् परोपकारी जितेन्द्रिय धार्मिक सत्योप देशक जो भ्रमण करने वाले अतिथि गृहस्थ में आकर निवास करें उनको अन्न जल आदि से तृप्त करना अतिथि यज्ञ कहाता है यह संक्षेप से सब

मनुष्यों के नित्य धर्म कहे अब आगे वेद विहित मूर्ति पूजाका विधान किया जाता है।

मावधीः पितरं मोत मातरं यजु० ॥ १ ॥

आचार्य्य उपनयमानो ब्रह्मचारिण मिच्छते ।२।

अतिथि गृंहानुप गच्छेत् ॥ ३ ॥

अथर्व ॥ अर्चत प्रियमेधा सो अर्चत ॥ ऋ ॥

मातृ देवो भव पितृ देवोभव आचार्य्य देवोभव अतिथि देवो भव ॥ तैत्तिरीयो० ॥ आचार्य्यो ब्रा- ह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः । माता पृ- थिव्या मूर्तिस्तु भ्राता स्वो मूर्ति रात्मनः ॥ मनु अ०२ श्लो० २२५ ।

अर्थात् माता पिता आचार्य्य अतिथि आदिकी तनमन धन से सेवा करनो पञ्चायतन मूर्ति पूजा कहाती है ॥ तथा मनु वाक्यका भी यही अभिप्राय है अर्थात् आचार्य्य परमात्मा की मूर्ति पिता ब्रह्मा अर्थात् यही मूर्तिमान् पूजनीय देव हैं सब मनुष्यों को योग्य है कि उपर लिखे वेद और स्मृति वाक्यों को पक्षपात रहित होकर विचारें और जो यथार्थ देव और मूर्ति पूजा है उसीको धारण करें परन्तु जो कोई मनुष्य पूर्वोक्त माता पिता आचार्य आदिकों में विशेष अनुराग भक्ति वा प्रेम रखनेके कारण उनकी प्रतिकृति (तसवीर) प्रतिविम्ब फोटो तथा धातु आदिकी प्रतिमा अपने स्थानमें रखना चाहे अथवा चौखटे में अलंकृत करके गृह में लगाना चाहै और उनके दर्शन से चित्तकी प्रसन्नता मानें तो यह

कोई अनुचित व्यवहार नहीं है परन्तु यदि उन प्रतिबिम्बादि वस्तुओं को खान पान गंधपुष्प आदि भेट करनें ही से वास्तव में माता पिता आदिको उन सबका प्राप्त हो जाना विचारे तो यह महा अज्ञानता और भ्रांति है अब कुछ थोड़ासा श्राद्ध विषय में भी वेद और मनुस्मृति के प्रमाण सहित वर्णन किया जाता है। पितृ पितामह प्रपितामहाः मातृ पिता महि प्रपिता मह्यः।

सगोत्रा संबन्धिन० ॥ अक्रोधनाः शौच पराः सततं ब्रह्मचारिणः न्यस्त शस्त्रा महाभागाः पितरः पूर्व देवता ॥ मनु० अ० ३ ॥ श्लो० १९२ ॥

ऊपरके वेदवाक्य और मनुके वचनोंसे यथावत् रीतिसे सिद्ध है किविद्यमान अर्थात् जिवित माता पिता आदि तथा अक्रोध जितेन्द्रिय शुद्ध श्रेष्ठ विद्वान् ब्राह्मणो की पितर संज्ञा है इनकी श्रद्धा पूर्वक तन मन और धनसे भोजन छादन सहित सेवा करना श्राद्ध है इतर मृतकोंके अर्थ खाद्य आदि पदार्थोंको पंहुचाना ऊपर के वाक्यों से नहीं घटता तथा माता पिता पितामह और प्रपितामह तीनोंके श्राद्धका जो सत्य शास्त्रोमें विधान किया है उससे भी यही स्पष्ट अर्थ निकलता है कि उक्त माता पिता पितामह और प्रपितामह का जीवित रहना मनुष्यो में सम्भव है प्रायः प्रत्यक्ष देखने में भी यही आता है कि पूर्वोक्त तीन पीढ़ीतकके मनुष्य बहुत विद्यमान हैं उनसे आगेके नहीं इसलिये इनतीनों काहीजो श्राद्ध कहा है सो जीवतकाल ही में होना बनता है ॥ यथा।

अग्निष्वात्तान्तृतुमतो हवामहेनाराशम् । से सोम-
पीथंय आशुः तेनो विश्वामः सुहवा भवन्तु वयं
स्यामपतयोरयीणाम् । १६ ॥ येचेह पितरो ये
चते हयांश्च विद्ययां ॥ २ ॥ उचन प्रविद्म । त्वं
वेत्थ पतिते जातवेदः स्वधाभिर्यज्ञं सुकृतं जुषस्व
१७ । इदं पितृभ्यो नमो अस्त्वद्यये पूर्वासोय
उपरासईयुः । ये पार्थिवे रजस्यानिषत्तायेवा
नूनं सुवृजमासुविचु ॥ १८ ॥

अर्थ हेमनुष्य लोगो जैसे अग्नि विद्या और सम यविद्याके जानने वाले पितरोंको मान्यसे वुलाते है वैसेहि तुमलोगभी उनकों अपने पास वुलाके सब विद्याको बढ़ाते रहो जो सोम आदि औषधियोंके पान और रचासे मनुष्यों को श्रेष्ठ करने वाले हैं उनसे हम सत्यशिचा प्राप्त करके आनन्दित होंवे विद्वान् लोग हमको सत्यविद्याका ग्रहण सदैव कराते रहें जिससे हमलोग सुविद्या और ऐश्वर्य आदि सुखों की रचा और उन्नति करते रहैं हे जातवेद परमेश्वर जो पितर लोग हमारे समीप और दूर देशमें हैं जिनको हम समीप होनेसे जानते हैं और दूर होने से नहीं भी जानते और जो इस संसारके बीच में दर्त्तमान हैं उन सब को आप यथावत् जानते हैं कृपाकरके उनका और हमारा सम्बन्ध सदाके लिये कीजिये और अपनी धारणादि शक्तिसे व्यवहार और परमार्थ रूप श्रेष्ठ यज्ञोंको सेवन करके हम लोगों की सुख युक्त कीजिये जो पितर लोग आप विद्वान् होके हमको विद्या देते हैं अथवा

सन्यासी होके विचरते हुए सर्वत्र उपदेश करते हैं उनको हमारा नमस्कार है जो पितर लोग भूगर्भ विद्या और सूर्य्यादि लोकों के जानने वाले हैं और जो प्रजाओं के हितमें उद्यत हैं सेनाओंके बीच में चतुर हैं उन पितरों को हमारा नमस्कार है इत्यादि इस प्रकार वेद और स्मृत्यादि की आज्ञानुसार जीवित माता पिता गुरु ब्राह्मण आदिकी भक्ति पूर्वक सेवा करके सदैव श्राद्ध करता रहै परन्तु जोकोई पूर्वोक्त पितरोंके मृत्यु हुए पश्चात् उनके विशेष विद्यादि परोपकार युक्त गुणोंके कारण सदावर्त नियत करके अथवा दीन और अनाथ मनुष्योंको संरक्षण कर तथा विद्यालय वा धर्म शाला आदि स्थापन करके इस संसार में उनका नाम चिरस्थायी करणा चाहै सो और भी विशेष पूर्वक श्राद्धहै जो ऐसा करैगा वह पूर्ण धर्मात्मा परोपकारी पुरुषो में परिगणन किया जाय गा।

वेदादि शास्त्रों में जो सत्य तीर्थ वीर्य वर्णन किये गये हैं सोयेहैं जनापेस्तरन्ति तानि तीर्थानि अर्थात् जिन करके मनुष्य दुःखोंसे तरें उनका नाम तीर्थ है समान तीर्थे वासी॥ १ पा० अ० ४।४।१०१ नमस्तीर्थ्यायच॥ यजु० अ० १६॥

प्रभावा दुद्भते भूमेः सलिलस्यचतेजसः।
परिग्रहान्मुनीनाञ्च तीर्थानां पुण्यतास्मृताः॥
सत्यं तीर्थं क्षमातीर्थं तीर्थमिन्द्रिय निग्रह।
सर्व भूतदयास्तीर्थ सन्तोषस्तीर्थ मुच्यतेः
ब्रह्मचर्य्यं परन्तीर्थ तीर्थञ्च प्रियबादिता॥
ज्ञानंतीर्थं धृतिस्तीर्थं पुण्यं तीर्थ मुदाहृतं
तीर्थानामपितत्तीर्थं विशुद्धि मनसः परा॥

उल्लिखित वाक्योंका तात्पर्य्य यह है कि प्रथम जो वेदादि शास्त्र और सत्य भाषणादि धर्म लक्षणों से युक्त विद्वान् माता पिता आचार्य्य ब्राह्मण अतिथि आदि ये संपूर्ण तीर्थ हैं क्योंकि इनकी सेवा करने और इनसे विद्यादि श्रेष्ठ गुण प्राप्त करने से जीव अविद्या रूपी दुःखोंको तरकर शुभज्ञान आदि सुखों को पाता है दूसरे अग्नि होत्रसे लेके अश्वमेध पर्य्यन्त यज्ञोंका करना तीर्थ है कि जिन करके मनुष्य वायु वृष्टि जलादि शुद्ध और रोग रहित बनाकर तथा परस्पर प्रेम प्रीति प्राप्त करके प्राणिमात्र को सुख पहुंचाया करें॥ तीसरा ब्रह्मचर्य आदि आश्रम भी तीर्थ हैं जिनमें स्नान करने से मनुष्य अविद्या आदि दुःखोंको पार करके ऐश्वर्य्य आदि सुखों को भोग करते हैं॥ चौथा सत्य क्षमा दया दम शम धृति आदि सत्य तीर्थ हैं जिन करके मनुष्य जन्म मरण आदि दुःखोंको पार करके मुक्ति पदको पहुंच जाता है तथा महाभारत में भी तीर्थको इस प्रकार वर्णन किया है।

आत्मा नदी संयम पुण्य तीर्था
सत्योदका शील तटा दयोर्मिः।
तत्राभिषेकं कुरुपाण्डु पुत्र
नवारिणा शुद्धति चान्तरात्मा:॥

अर्थात् हे युधिष्ठिर आत्मा रूपी नदी जिसके इन्द्रिय निग्रह अर्थात् इन्द्रियों का जीतना पुण्य तीर्थ हैं और जिसमें सत्य रूपी जल है और शील स्वभाव जिसके किनारे हैं और दया रूपी जिसकी लहरे हैं ऐसी नदी में तू स्नान कर जल से अन्तःकरण शुद्ध नहीं होता है॥ यह संक्षेप से सत्य तीर्थ सेवनके विषय में कहा गया जोकि मनुष्य मात्रको अंगीकार

करके यथावत् पालन करना योग्य है तीसरे नियम का जो मूल आशय वेदोंके पढ़ने पढ़ाने और सुनाने से जो प्रत्येक मनुष्य को ठीक २ जानना चाहिये सो संक्षेप रीति से यह उपर वर्नन किया गया ॥ ४ ॥

सत्य ग्रहण करने और असत्य के छोड़ने में सर्वदा उद्यत रहना चाहिये व्याख्या इस नियम का तात्पर्य यह है कि सत्यको यथावत् जान और समझ कर ग्रहण करने में किसी प्रकारका पक्षपात नहीं करना चाहिये जिसके विरुद्ध परोक्षमें किसी विषय को सत्य और धर्म युक्त स्वीकार करलेना परन्तु साधारण लोगों से मिथ्या कलंक पानेके भय से प्रत्यक्ष में उसको ग्रहण न करना धर्मात्मा लोगों के लिये उचित व्यवहार नहीं है अर्थात् सत्य ग्रहण करने में केवल परमेश्वर और धर्मके भयके उपरान्त किसी दूसरे का भय नहीं करना चाहिये।

सब काम धर्मानुसार अर्थात् सत्य और असत्य को विचार करके करने चाहिये।

व्याख्या—इस नियमका तात्पर्य यह है कि प्रत्येक कर्मके करने में धर्माधर्म सत्यासत्य को अवश्य विचारना चाहिये और सत्य और धर्मके संग व्यवहार वर्त्तने में यदि कोई प्रकार हानि भी प्राप्त हो उसको लाभ तथा सत्य और धर्म को छोड़ कर कर्म करने से लाभ भी उठावेतो उसको हानि करके मानना और इस प्रकार का विचार सदा महा अनुचित समझना कि बिना झूंठके संसार में लाभ नहीं होता ॥ ६ ॥ नि०

संसार का उपकार करना इस समाज का मुख्य उद्देश्य है अर्थात् शारीरिक आत्मिक सामजिक उन्नति करना।

व्याख्या—इस नियम का तात्पर्य यह है कि उत्तम २

चिकित्सा आदि विद्याओंको प्राप्त करके और नाना प्रकार की औषधि आदिकी परिक्षा सहित और अन्यान्य क्रियाओं के द्वारा शरीर केवल पुष्टि पराक्रम आदि गुणोंको बढ़ाना विद्याओं से नाना प्रकार की अध्यात्म क्रियाओं खोज कर योगाभ्यास और जितेन्द्रिय तादि गुणोंसे आत्मा के यथार्थ रूप जाननेके अर्थ उद्योग करना अनेक विधि विज्ञानादि शास्त्रों की सहाय से भी शक्ति को बढ़ाना परस्पर द्वेष छल व्यभिचारादि कुसंस्कारों को निवारण करके सुसभ्य सुयोग्य सदाचार प्रवृत्त करना अल्पायु में विवाह और व्यर्थ धनादि खर्च करने और हानि कारक दुष्ट कुरीतियोंके हटाने और व्यापार वाणिज्य कला कौशल स्थापन करके देशमें मनुष्य मात्र की उन्नति करनेमें यथा शक्ति प्रयत्न करना समाज का मूल अभीष्ट है ॥ ७ ॥

सबसे प्रीति पूर्वक धर्मानुसार यथा योग्य वर्त्तना चाहिये।

व्याख्या—मनुष्य मात्रसे ईर्षा और द्वेष छोड़ कर धर्म्म पालन में समान अधिकारी समझकर जो जितने मान और सत्कार के योग्य हो उतना ही उसके संग वर्त्तना। ८।

अविद्या का नाश और विद्याकी वृद्धि करनी चाहिये।

व्याख्या—यह नियम अपना तात्पर्य आप ही प्रकाश कर रहा है ॥ ९ ॥

प्रत्येक को अपनी ही उन्नति से न सन्तुष्ट रहना चाहिये किन्तु सबकी उन्नति में अपनी उन्नति समझनी चाहिये।

व्याख्या—इस नियम का तात्पर्य यह है कि स्वार्थ वश होकर पराये के ऐश्वर्य आदि श्रेष्ठ गुणोंकी वृद्धि में हानिकार हो येन केन प्रकार अपनाही अर्थसिद्ध न: करना किन्तु प्रत्येक

मनुष्यके सुख विभवादि सुख को अपने सुख और ऐश्वर्य के समान जानना ॥ १० ॥

सब मनुष्योंको सामाजिक सर्व हितकारी नियम पालने मे परतन्त्र रहना चाहिये और प्रत्येक हितकारी नियम में सब स्वतन्त्र हैं।

व्याख्या—इस नियम का तात्पर्य यह हैं कि स्वजाति तथा स्वदेश और साधारण की उन्नति के अर्थ जो २ कर्त्तव्य कर्म्म और नियम हैं उनके पूरा करने और पालने में सब कोई मनुष्य पराधीन अर्थात् समाज के आधीन अर्थात् समाज के अधीन होकर वर्त्तें परन्तु स्वात्म संवधी कार्यो और निज व्यवहार पूर्ती के अर्थ सब स्वतंन्त्र रहै।

संक्षेप से यह आर्य्य समाज के दशों नियमोंका ठीक २ अभिप्राय देशानुरागी सत्य देश हितैषी पुरुषों के विचारार्थ प्रकाश किया गया आशा है धर्मात्मा लोग इनको दीर्घ दृष्टि के आश्रय से मनन करेंगे और अघोर दुर्दशा को प्राप्त हुई भारत जननी का पुनरुद्धार और सुधार करना जो विना इस प्रकार की व्यवस्था स्थिर किये सिद्ध होना दुर्घट है अपना परम कर्त्तव्य स्वीकार करेंगे॥

ओ३म् विश्वानि देव सवितर्दुरितानि परासुव यद्भद्रन्तन्न आसुव०।

कलिकात्ता बड़बाजार ५२ राजार कट्रा
आर्य्यावर्त्त प्रेसे मूद्रित।

शुद्ध अशुद्ध पत्र।

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
≡	१९	मे	के
।ɔ	१९	इस्को	इसको
।≡	४	को	का
॥ɔ	८	बिचारना	विचारने
॥/	११	मैं	है
॥//	१५	दो	दोष
।॥ɔ	१	तथानुकूल	तदनुकूल
।॥ɔ	५	वेरव	भैरव
।॥ɔ	१०	याने	जाने
१	१४	पर्व्वती	पर्व्वतीय
१	१५	हुये	०
१	२	कियी	की
४	२०	प्रस्ताव	प्रलाप
६	११	have	we have
६	२२	सिद्धन्ती	सिद्धान्त
७	२२	मुक्त	युक्त
८	११	यथा तथा	यथातथ्य
८	१७	को	के
९	१३	शब्द	शब्दों
९	२५	किसको	कि जिसको
१०	२५	छान्दोग्यमें	छान्दोग्यमें से
११	६	सब	सर्व

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
११	१८	ब्रह्म	०
१२	५	अनश्नन्नयन्यो	नश्न नन्नन्यो
१४	२	यं	यः
१५	४	ह्यर्थेभ्यश्च	अर्थेभ्यश्च
१५	५	मनसः	महतः
१५	१२	तिनूनं	पिनूनं
१२	१२	बेत्य	बेत्थ
१७	१३	होता जों	होताहै तो
१८	८	जानने को	जनाने को
१८	१२	फिर ऐसे	फिर आप ऐसे
१८	१४	करही	करनेही से
१८	१७	प्रतीति	प्रीति
२०	११	सदाही से	सदा इसे
२०	२१	अनेकों	अनेक
२०	२३	कि	कि जो
२०	२५	महात्माके	महात्माओंके
२१	२०	रूपको	रूप जगतको
२२	२४	प्रक्षस्त	प्रशस्त
२३	२५	को रहेंगे	को स्थान देते रहेंगे
२५	२५	प्रीत	प्राप्ति
२६	१२	प्रति	प्राप्ति
२८	८	परिभ्रंसान्नै	परिभ्रंशान्नै
२९	१९	महाकानयुक्त	महाभ्रान्त
२९	२३	उनको मिथ्या जानें	उनको क्यों मिथ्या जानें

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
३०	८	स्वार्थपरता	स्वार्थ परता उत्पन्न हो गये
३१	१६	योग्य में	योग्य है
३२	७	शरीर कर	शरीरवत्
३२	७	प्रकार निरवयव	प्रकार उक्त पृथिव्यादि पदार्थ निरवयव
३४	२१	अर्थ	अर्थ को
३५	२०	नित्यवती	नित्यबनी
३७	२१	माशान	मीशानं
४३	१०	कुलकी	नीच कुलकी
४३	११	नीचे	नीच
४५	१८	रावण	रावणके
४६	२४	और व्यापक	और साकाररूप युक्त वर्णन हो रहा है नहीं तो प्रतीत हुवा कि व्याप्य व्यापक
४७	१७	दास्त	सदा
४८	४	पृ० १३	पृ० २३
४८	२२	बल वह है कहतं	बल यह है बल वह है कहते
५१	१८	विरामान	विरामजान
५६	१८	प्रकाश	प्रकाशक
५९	११	उपकार चाहै	उपकार करै चाहै
५९	१२	कथन से	इस कथन से
६०	१४	अनात्मिक	भ्रमयुक्त

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
७३	२३	पदार्थ अलभ्य	पदार्थ है जो लभ्य
७४	१८	लोकातिगो	शोकातिगो
७७	१६	ह्यादिचैव	ह्यानिचैव
८०	१	बहुत अगस्त	बहुत लोग अगस्त
८०	६	भक्ष और आचार अना-	भक्ष क्या समझे
”	”	चार	क्योंकि आचारानाचरा तथा भक्षाभक्ष
८०	१८	करेब	बकरे
८०	२१	नहीं मिल जावेंगे	नहींबहुत मिल जावेंगे
८१	४	हमारे संग	हमारेही संग
८२	८	जावे और	जावे कि
८४	५	है यदि	है भोगताही है यदि
८५	२०	यह कि	यह है कि
८६	१३	देशको	देशके
८७	५	कन्याग्रहण	कन्या पाणिग्रहण
८७	७	आयुलेने	आयु होने
९०	१९	शुद्धि वह	शुद्धि और वह
९१	३	शारीरक	शारीरक स्वास्थ
९१	४	निरआलस्यका	और निरालस्याकता
९५	१९	सृष्टिकर्त्ता है	सृष्ठिकर्त्ता है उसही की उपासना करनी चाहिये
९८	१६	में और	में असत्य और
१०१	६	अर्चंत	अर्चंत प्रार्चंत
१०२	९	शस्या	शस्ता
१०३	२	विश्वास:	विप्रास:

और भी अनेक तुच्छ अशुद्धियों छपने में होगई पाठकगण क्षमा करें।

from time to time Without ever being completely drunk he was always fuddled; this was really a pity, for he was essentially a good fellow, and so playful that mamma always called him the "Kitten" Unfortunately, he was fond of his talent, worked hard and drank proportionately This told upon his health, and, in the end, upon his temper, he was sometimes suspicious and ready to take offence Incapable of rudeness, incapable of failing in respect to anyone, he never used bad language, even to one of his choir-boys, but neither was anyone allowed to fail in respect to him, as was only fair The misfortune was that he had too little intelligence to distinguish manners and characters, and often took offence at nothing

The ancient Chapter of Geneva, into which formerly so many princes and bishops esteemed it an honour to be admitted, has lost in exile some of its ancient splendour, but has retained its pride In order to be admitted, it is still necessary to be a gentleman or doctor of Sorbonne, and if there is an excusable pride, next after that which is derived from personal merit, it is that which is derived from birth. Besides, all the priests, who have laymen in their service, as a rule treat them with considerable arrogance It was thus that the canons often treated Le Maître The precentor especially, the Abbé de Vidonne, who in other respects was extremely polite but too proud of his noble birth, did not always treat him with the respect which his talents deserved, and Le Maître could not endure this disdain This year, during Passion week, they had a more serious dispute than usual at a regulation dinner given by the bishop to the canons, to which Le Maître was always invited The precentor showed him some slight, and said something harsh to him, which he was unable to stomach He immediately resolved to run away the next night, and nothing could dissuade him from this; although Madame de Warens, to whom he went to say good-bye, did her utmost to appease him. He could not forego the pleasure of avenging himself upon his tyrants, by leaving them in the lurch during the Easter festival, which was just the time when his services were most needed. But what troubled him most was his music, which he wanted to take with him—no easy task, for it filled a tolerably heavy box which could not be carried under the arm

Mamma did what I should have done in her place, and should do again After many fruitless attempts to keep him back, seeing that he had made up his mind to depart, whatever happened, she devoted herself to assisting him as far as she possibly could I venture to say that it was her duty to do so. Le Maître had,

so to say, devoted himself entirely to her service. In reference to his art, as well as other attentions, he was entirely at her command; and the heartiness with which he carried out what she desired attached a double value to his readiness to oblige. Consequently, she only repaid a friend, on a critical occasion, for all that he had done for her on many separate occasions during three or four years, although she had a heart which, in order to repay such obligations, had no need to be reminded that they were obligations She sent for me and ordered me to follow Le Maître at least as far as Lyons, and not to leave him as long as he needed my assistance She has since confessed to me that the desire of separating me from Venture had been one of her chief considerations in this arrangement She consulted Claude Anet, her faithful servant, about the removal of the box He was of opinion that it would infallibly lead to discovery if we hired a beast of burden in Annecy, that, as soon as it was dark, we ought to carry the box ourselves a certain distance, and then hire an ass in some village to convey it as far as Seyssel, where, being on French territory, we should no longer run any risk We followed his advice, we set out the same night at seven o'clock, and mamma, on pretence of paying my expenses, reinforced the lightly-filled purse of the poor "Kitten" by a sum of money which was very useful to him Claude Anet, the gardener, and myself carried the box as best we could as far as the first village, where an ass relieved us, and the same night we reached Seyssel

I believe that I have already observed that there are times when I so little resemble myself, that one would take me for another man of quite an opposite character The following is a case in point. M Reydelet, *curé* of Seyssel, was canon of St Peter's, consequently acquainted with Le Maître, and one of the persons from whom it was most important that he should conceal himself. My advice, on the contrary, was that we should present ourselves to him, and, on some pretext or other, ask him for a night's lodging as if we were at Seyssel with the sanction of the Chapter. Le Maître liked the idea, which made his revenge ironical and amusing We accordingly proceeded boldly to M Reydelet's house, and were kindly received Le Maître told him that he was going to Bellay, at the request of the bishop, to conduct the choir at the Easter festival, and that he expected to pass through Seyssel again in a few days; while I, to back up these lies, poured out a hundred others so unconcernedly, that M Reydelet, finding me a nice-looking lad, took a fancy to me, and spoke to me in a

most friendly manner We were well entertained and well lodged M. Reydelet did not know how to make enough of us, and we parted the best friends in the world, promising to stop longer on our return We could scarcely wait till we were alone before we burst out laughing, and I declare that I do the same now, whenever I think of it, for I cannot imagine a piece of waggery better planned or more happily executed. It would have kept us in good spirits throughout the journey, had not Le Maître, who drank incessantly, and went from one tavern to another, been attacked two or three times by fits to which he was very liable, which strongly resembled epilepsy These attacks alarmed me, and made me think how I could best get out of it.

We went on to Bellay to spend Easter, as we had told M. Reydelet; and, although we were not expected there, we were received by the choir-master, and joyfully welcomed by all Le Maître had a reputation, and deserved it The choir-master made a point of producing his best works, and endeavoured to obtain the approval of so experienced a critic, for Le Maître, besides being a connoisseur, was always fair, free from jealousy, and no flatterer He was so superior to all these provincial choir-masters, and they were so well aware of it, that they looked upon him rather as their chief than as a brother professional.

After having spent four or five days very agreeably at Bellay, we set out again and continued our journey without any further adventures than those which I have just mentioned. When we arrived at Lyons, we put up at Notre Dame de Pitié; and, while we were waiting for the box (which, thanks to another lie, we had persuaded our kind patron, M Reydelet, to put on board a vessel on the Rhône), Le Maître went to see his acquaintances, amongst others Father Caton, a Grey friar, of whom I shall have something to say later, and the Abbé Dortan, Comte de Lyon. Both received him kindly, but afterwards betrayed him, as will presently be seen, his good luck had become exhausted at M Reydelet's.

Two days after our arrival at Lyons, as we were going through a little street not far from our inn, Le Maître was overtaken by one of his attacks, which was so violent that I was seized with affright I cried out and shouted for help, gave the name of his inn, and begged someone to take him there; then while the crowd gathered round, eager to assist a man who had fallen senseless and foaming at the mouth in the middle of the street, he was abandoned by the only friend on whom he had a right to depend I seized the moment when nobody was thinking of me, I turned the corner

of the street and disappeared Thank Heaven, I have finished this third painful confession! If I had many more of a similar kind to make, I should abandon the task I have commenced.

Of all the incidents I have related up to the present time some traces have remained in all the places where I have lived; those which I shall relate in the next book are almost entirely unknown They are the greatest extravagances of my life, and it is fortunate that they have not led to worse results. But my head, raised to the pitch of a foreign instrument, was out of its proper key; it recovered it of itself, and I abandoned my follies, or at least only committed such as were more in agreement with my natural disposition This period of my youth is the one of which I have the most confused idea. During this time scarcely anything occurred of sufficient interest to my heart for me to preserve a lively recollection of it; and it is almost unavoidable that, amidst so many wanderings backwards and forwards, so many successive changes, I should transpose times or places I am writing entirely from memory, without notes, without materials to assist my recollection There are events in my life which are as fresh in my mind as if they had just happened, but there are also gaps and voids, which I can only fill up by the aid of a narrative which is as confused as the recollection of it which has remained to me It is, therefore, possible that I have sometimes made mistakes, and I may do so again, in unimportant matters, up to the time when I possess surer information regarding myself; but, in all that is really of essential importance, I feel sure of being an accurate and faithful chronicler, as I shall always endeavour to be in everything—of that the reader may rest assured

As soon as I had left Le Maître, I made up my mind, and set out again for Annecy The reason and secrecy of our departure had greatly interested me in the safety of our retreat; and this interest, which entirely absorbed my attention, had for some days diverted me from the thought of return, but as soon as a feeling of security left me free from anxiety, the ruling passion recovered its ascendency Nothing flattered or tempted me, my only desire was to return to mamma The warmth and tenderness of my attachment to her had uprooted from my heart all imaginary projects, all the follies of ambition. I saw no other happiness than that of living with her, and I never went a step without feeling that I was removing further from this happiness I accordingly returned to her as soon as it was possible My return was so speedy, and my mind so distracted, that, although I recall to mind all my other journeys with the liveliest pleasure. I have not

the slighest recollection of this; I remember nothing about it, except my departure from Lyons and my arrival at Annecy. I leave it to the reader to imagine whether this latter period is ever likely to fade from my memory. On my arrival, I no longer found Madame de Warens; she had set out for Paris.

I have never learnt the real secret of this journey. She would have told me, I am convinced, if I had pressed her to do so; but no one was ever less curious than myself about his friends' secrets; my heart, occupied only with the present, is entirely filled with it, and, except for past pleasures, which henceforth form my only enjoyment, there is no empty corner in it for anything that is past. From the little that she told me, I fancied that, owing to the revolution at Turin, caused by the abdication of the King of Sardinia, she was afraid of being forgotten, and was anxious, with the assistance of the intrigues of M. d'Aubonne, to endeavour to obtain the same advantages at the French court, which, as she often told me, she would herself have preferred, because, in the midst of so many important affairs, one is not kept under such disagreeable surveillance. If this is true, it is surprising that, on her return, she was not regarded with greater disfavour, and that she has always drawn her pension uninterruptedly. Many believe that she was charged with some secret commission, either by the bishop, who had business at the French court and was obliged to undertake a journey thither himself, or by some even more powerful personage, who knew how to insure her a happy return. It is certain that, if this be the case, the ambassadress was not ill-chosen, and that, still young and beautiful, she possessed all the necessary qualifications for carrying out a negotiation successfully.

BOOK IV

[1731–1732]

I ARRIVED at Annecy, where I no longer found her Imagine my surprise and grief! Then, for the first time, my regret at having abandoned Le Maître in so cowardly a manner made itself felt It became keener still, when I heard of the misfortunes that had befallen him His box of music, which contained all his worldly goods, the precious box, which had cost such trouble to save, had been seized on its arrival at Lyons, in consequence of a letter, in which the Chapter had informed Comte Dortan of its secret removal Le Maître in vain claimed his property, his means of livelihood, the work of his whole life The ownership of the box was at least open to dispute; but the question was not raised The matter was decided on the spot by the law of the stronger, and poor Le Maître thus lost the fruit of his talents, the work of his youth and the resource of his old age

Nothing was wanting to the blow which fell upon me to make it overwhelming But I was at an age when great sorrow takes little hold, and I soon found means of consolation I expected soon to hear news of Madame de Warens, although I did not know her address and she was ignorant of my return, and, as for my desertion of Le Maître, all things considered, I did not find it so blameworthy I had been of service to him in his flight, that was the only service I could render him. If I had remained with him in France, I could not have cured him of his illness, I could not have saved his box, I should only have doubled his expenditure without being able to help him This was the light in which I then regarded the matter I regard it differently now A mean action does not torture us when we have just committed it, but long afterwards, when we recall it to mind, for the remembrance of it never dies

In order to get news of mamma, the only thing I could do was to wait, for where could I look for her in Paris, and what means had I to make the journey? Annecy was the safest place to gain tidings of her whereabouts, sooner or later. I therefore remained where I was, but behaved very badly I never called on the bishop, who had already assisted me, and might have assisted me further, my patroness was no longer near me, and I was afraid of being

reprimanded by him for running away. Still less did I go to the seminary; M. Gros was no longer there. I visited none of my acquaintances; however, I should have liked to go and see the Intendant's wife, but was afraid to do so. I did worse than this; I found M. Venture again, of whom, in spite of my enthusiasm for him, I had not even thought since my departure. I found him resplendent, fêted throughout Annecy; the ladies fought for him. This success completely turned my head. I saw no one but Venture, who almost made me forget Madame de Warens. In order to profit by his lessons more easily, I proposed to him to share his lodgings; he agreed. He lodged at a shoemaker's, a pleasant and amusing fellow, who in his *patois* never called his wife anything except *salopière* (slut), a name which she fully deserved. He often had quarrels with her, which Venture did his best to prolong, while pretending that he wanted to put a stop to them. Coldly, and in his Provençal dialect, he used words and expressions to them which produced the greatest effect; the scenes that took place were enough to make one burst with laughter. In this manner the mornings passed before we were aware of it; at two or three o'clock we took a modest lunch; Venture went to visit his friends, with whom he took dinner, while I went for a solitary walk, meditating upon his great advantages, admiring and envious of his rare talents, and cursing my unlucky star for not summoning me to an equally happy lot. How little I knew about it! my own life would have been a hundred times more delightful, if I had been less foolish, and had known better how to enjoy it!

Madame de Warens had only taken Anet with her; she had left Merceret behind, her maid of whom I have already spoken, and whom I found still occupying her mistress's room. Mademoiselle Merceret was a little older than myself, not pretty, but sufficiently agreeable; a good Fribourgeoise, free from vice, in whom I discovered no other failing except that at times she was somewhat insubordinate to her mistress. I went to see her pretty often; she was an old acquaintance, and the sight of her reminded me of another still dearer, for whose sake I loved her. She had several friends, amongst them a certain Mademoiselle Giraud, a Genevese, who, for my sins, took it into her head to take a fancy to me. She continually pressed Merceret to take me to see her, which I allowed her to do, because I was fond of her, and there were other young persons there whose company was very agreeable. As for Mademoiselle Giraud, who made up to me in every possible way, nothing could add to the aversion I felt towards her. When she put her withered black snout, filthy with snuff, near my face I

could hardly keep from spitting on it But I bore it patiently, besides, I enjoyed myself very much with all the girls, all of whom, either to pay court to Mademoiselle Giraud, or for my own sake, vied with one another in making much of me In all this I saw nothing but friendship Since then, I have sometimes thought that it only rested with myself to see something more, but it never occurred to me, I never even gave it a thought.

Besides, sempstresses, chambermaids, and shop girls had not much temptation for me; I wanted young ladies Everyone has his fancies, this has always been mine, and my ideas on this point are not those of Horace However, it is certainly not the vanity of rank and position that attracts me, it is a well preserved complexion, beautiful hands, a charming toilet, a general air of elegance and neatness, better taste in dress and expression, a finer and better made gown, a nattier pair of shoes, ribbons, lace, better arranged hair—this is what attracts me I should always prefer a girl, even of less personal attractions, if better dressed I myself confess this preference is ridiculous, but my heart, in spite of myself, makes me entertain it

Well! once again these advantages offered themselves, and it only rested with myself to profit by them How I love, from time to time, to come suddenly upon the delightful moments of my youth! They were so sweet to me, they have been so brief, so rare, and I have enjoyed them so cheaply! Ah! the mere remembrance of them brings back to my heart an unmixed pleasure which I sorely need to reanimate my courage and to sustain the weariness of my remaining years

One morning, the dawn appeared so beautiful that I threw on my clothes and hurried out into the country to see the sun rise I enjoyed this sight in all its charm, it was the week after the festival of St John The earth, decked in its greatest splendour, was covered with verdure and flowers, the nightingales, nearly at the end of their song, seemed to delight in singing the louder; all the birds, uniting in their farewell to Spring, were singing in honour of the birth of a beautiful summer day, one of those beautiful days which one no longer sees at my age and which are unknown in the melancholy land[1] in which I am now living

Without perceiving it, I had wandered some distance from the town, the heat increased, and I walked along under the shady trees of a little valley by the side of a brook I heard behind me the sound of horses' hoofs and the voices of girls, who seemed

[1] Rousseau was at this time at Wootton, in Staffordshire.

in a difficulty, but, nevertheless, were laughing heartily at it I turned round, and heard myself called by name , when I drew near, I found two young ladies of my acquaintance, Mademoiselle de Graffenried and Mademoiselle Galley, who, being poor horsewomen, did not know how to make their horses cross the brook. Mademoiselle de Graffenried was an amiable young Bernese, who, having been driven from her home in consequence of some youthful folly, had followed the example of Madame de Warens, at whose house I had sometimes seen her , but, as she had no pension, she had been only too glad to attach herself to Mademoiselle Galley, who, having conceived a friendship for her, had persuaded her mother to let her stay with her as her companion until she could find some employment Mademoiselle Galley was a year younger than her companion, and better-looking , there was something about her more delicate and more refined , at the same time, she had a very neat and well-developed figure, the greatest charm a girl can possess. They loved each other tenderly, and their good nature could not fail to keep up this intimacy, unless some lover came to disturb it. They told me that they were on their way to Toune, an old château belonging to Madame Galley , they begged me to assist them to get their horses across, which they could not manage by themselves I wanted to whip the horses, but they were afraid that I might be kicked and they themselves thrown off I accordingly had recourse to another expedient I took Mademoiselle Galley's horse by the bridle, and then, pulling it after me, crossed the brook with the water up to my knees , the other horse followed without any hesitation After this, I wanted to take leave of the young ladies and go my way like a fool They whispered a few words to each other, and Mademoiselle de Graffenried, turning to me, said, "No, no , you shan't escape us like that You have got wet in serving us, and we owe it as a duty to our conscience to see that you get dry You must come with us, if you please , we make you our prisoner" My heart beat , I looked at Mademoiselle Galley "Yes, yes," added she, laughing at my look of affright , "prisoner of war Get up behind her , we will give a good account of you" "But, mademoiselle," I objected, "I have not the honour of your mother's acquaintance ; what will she say when she sees me ?" "Her mother is not at Toune," replied Mademoiselle de Graffenried , "we are alone , we return this evening, and you can return with us"

The effect of electricity is not more rapid than was the effect of these words upon me Trembling with joy, I sprang upon Made-

moiselle de Graffenried's horse, and, when I was obliged to put my arm round her waist to support myself, my heart beat so violently that she noticed it She told me that hers was beating too, since she was afraid of falling In the situation in which I was, this was almost an invitation to me to verify the truth for myself, but I had not the courage; and, during the whole of the ride, my two arms surrounded her like a belt, which certainly held her tight, but never shifted its place for a moment Many women who read this would like to box my ears—and they would not be wrong

The pleasant excursion and the chatter of the young ladies made me so talkative that we were never silent for a moment until evening—in fact, as long as we were together They had put me so completely at my ease, that my tongue was as eloquent as my eyes, although not in the same manner For a few moments only, when I found myself alone with one or the other, the conversation became a little constrained; but the absent one soon returned, and did not allow us time to investigate the reason of our embarrassment

When we reached Toune, after I had first dried myself, we breakfasted Next, it was necessary to proceed to the important business of dinner The young ladies from time to time left off their cooking to kiss the farmer's children, and their poor scullion looked on and smothered his vexation Provisions had been sent from the town, and all that was requisite for a good dinner, especially in the matter of delicacies, but, unfortunately, the wine had been forgotten This was no wonder, since the young ladies did not drink it, but I was sorry for it, since I had counted upon its assistance to give me courage They also were annoyed, possibly for the same reason, although I do not think so Their lively and charming gaiety was innocence personified, besides, what could the two of them have done with me? They sent all round the neighbourhood to try and get some wine, but without success, so abstemious and poor are the peasants of this canton They expressed their regret to me, I said that they need not be so concerned about it, that they did not require wine in order to intoxicate me This was the only compliment I ventured to pay them during the day, but I believe that the roguish creatures saw clearly enough that the compliment was sincere

We dined in the farmer's kitchen, the two friends seated on benches on either side of the long table, and their guest between them on a three-legged stool. What a dinner! what an enchanting remembrance! Why should a man, when he can enjoy

pleasures so pure and real at so little cost, try to find new ones? No supper at any of the *petites maisons* of Paris could be compared to this meal, not only for gaiety and cheerfulness, but, I declare, for sensual enjoyment.

After dinner we practised a little economy Instead of drinking the coffee which remained over from breakfast, we kept it for our tea with the cream and cakes which they had brought with them, and, to keep up our appetites, we went into the orchard to finish our dessert with cherries I climbed up the tree, and threw down bunches of fruit, while they threw the stones back at me through the branches Once Mademoiselle Galley, holding out her apron and throwing back her head, presented herself as a mark so prettily, and I took such accurate aim, that I threw a bunch right into her bosom. How we laughed! I said to myself, If my lips were only cherries, how readily would I throw them into the same place!

The day passed in this manner in the most unrestrained enjoyment, which, however, never overstepped the limits of the strictest decency. No *double-entendre*, no risky jest was uttered; and this decency was by no means forced, it was perfectly natural, and we acted and spoke as our hearts prompted. In short, my modesty—others will call it stupidity—was so great, that the greatest liberty of which I was guilty was once to kiss Mademoiselle Galley's hand It is true that the circumstances gave special value to this favour We were alone, I was breathing with difficulty, her eyes were cast down, my mouth, instead of giving utterance to words, fastened upon her hand, which she gently withdrew after I had kissed it, looking at me in a manner that showed no irritation. I do not know what I might have said to her, her friend came into the room, and appeared to me distinctly ugly at that moment

At last, they remembered that they ought not to wait till night before returning to the town. We only just had time to get back while it was daylight, and we hastened to set out in the same order as we came. If I had dared, I would have changed the order, for Mademoiselle Galley's looks had created a profound impression upon my heart; but I did not venture to say anything, and it was not for her to make the proposal. On the way, we said to ourselves that it was a great pity that the day was over; but, far from complaining that it had been too short, we agreed that we had possessed the secret of lengthening it by the aid of all the amusements with which we had known how to occupy it.

I left them almost at the spot where they had found me With what regret we separated! with what delight we planned to meet again! Twelve hours spent together were for us as good as centuries of intimacy. The sweet remembrance of that day cost the young girls nothing; the tender union between us three was worth far livelier pleasures, which would not have suffered it to exist, we loved one another openly and without shame, and were ready to love one another always in the same manner Innocence of character has its enjoyment, which is certainly equal to any other, since it knows no relaxation and never ceases As for me, I know that the memory of so beautiful a day touches and charms me more, and goes straighter to my heart, than the recollection of any pleasures that I have ever enjoyed. I did not exactly know what I wanted with these two charming persons, but both of them interested me exceedingly. I do not say that, if I had had control of the arrangements, my heart would have been equally shared between them. I had a slight feeling of preference, I should have been quite happy to have Mademoiselle de Graffenried as a mistress, but, if it had depended entirely upon myself, I think I should have preferred her for an intimate friend Be that as it may, it seemed to me, when I left them, that I could no longer live without them both. Who would have said that I was never to see them in my life again, and that our love of a day was to end there?

My readers will not fail to laugh at my love adventures, and to remark that, after lengthy preliminaries, even those which made greatest progress, end in a kiss of the hand Oh, my readers, do not be mistaken! I have, perhaps, had greater enjoyment in my amours which have ended in a simple kiss of the hand, than you will ever have in yours, which, at least, have begun with that!

Venture, who had gone to bed very late the night before, came home soon after me This time I did not feel as pleased as usual to see him, and I was careful not to tell him how I had spent the day. The young ladies had spoken of him somewhat contemptuously, and had seemed ill-pleased to know that I was in such bad hands, this did him harm in my estimation, and, besides, everything which drew my attention from them could not fail to be disagreeable. However, he soon brought me back to myself and to him, by speaking of my position It was too critical to be able to continue Although I spent very little, my purse was almost empty, and I was without resources No news of mamma arrived, I did not know what to do, and I felt a cruel pang at seeing the friend of Mademoiselle Galley reduced to beggary

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Mage[1] and that he would take me to dine with him on the following day; that he was a man who might be able to assist me through his friends, and a pleasant acquaintance to make, being a man of intelligence and education, and an agreeable companion who possessed talent himself and respected it in others, then, mingling together in his usual fashion the most serious matters with the most trifling frivolities, he showed me a pretty little couplet just arrived from Paris, set to an air out of one of Mouret's operas, which was being played at the time This couplet had pleased M Simon (the Juge-Mage) so much, that he wanted to compose another to the same tune to answer it, he had also told Venture to compose one, and the latter had been seized with the mad idea of making me compose a third, in order, as he said, that the couplets might be seen arriving on the next day like the sedan-chairs in the *Roman comique*[2]

Being unable to sleep, I composed my couplet to the best of my abilities Considering that they were the first verses that I had ever made, they were tolerable, even better, or, at any rate, more tasteful, than they would have been the day before, as the subject turned upon a tender situation, for which my heart was already sympathetic I showed my couplet, in the morning, to Venture, who, thinking it pretty, put it in his pocket without telling me whether he had composed his own We went to dine with M Simon, who received us cordially. The conversation was animated, indeed, it could not have been anything else, when carried on by two intelligent and well-read men As for me, I played my usual part, I listened and held my tongue Neither of them said a word about the couplet, I said nothing either, and, as far as I know, mine was never mentioned.

M Simon appeared satisfied with my behaviour; this was nearly all that he learned about me at this interview He had already seen me several times at mamma's house, without paying particular attention to me It is from this dinner that I date my acquaintance with him, which proved useless as far as the object I had in view was concerned, but from which I afterwards gained other advantages, which cause me to remember him with pleasure

I must not omit to say something about his personal appearance, of which, considering his magisterial capacity and the *bel esprit* on which he prided himself, it would otherwise be impossible

1 The lieutenant of the seneschal, an important officer of the crown, who administered justice in the King's name.

2 By Scarron.

for anyone to form an idea. His height was certainly not three feet. His legs, straight, thin, and tolerably long, would have made him look taller, if they had been vertical; but they formed an obtuse angle like those of a wide-opened pair of compasses. His body was not only short, but thin and in every way indescribably small. When naked, he must have looked like a grasshopper. His head, of ordinary size, with a well-formed face, noble features, and nice eyes, looked like a false head set upon a stump. He might have spared himself much expense in the matter of clothing, for his large wig alone covered him completely from head to foot.

He had two entirely different voices, which, when he spoke, continually mingled together, and contrasted in a manner which at first was very amusing, but soon became disagreeable. One was grave and sonorous; if I may say so, it was the voice of his head. The other—clear, sharp, and piercing—was the voice of his body. When he was very careful, spoke very deliberately, and husbanded his breath, he could always speak with his deep voice; but as soon as he became ever so little animated and spoke in a livelier tone, his accent resembled the whistling of a key, and he had the greatest difficulty in recovering his bass.

With the appearance which I have described, and which is not in the least exaggerated, M. Simon was polite, a great courtier, and careful in his dress even to foppishness. As he desired to make the most of his advantages, he liked to give audience in bed; for no one, who saw a fine head on the pillow, was likely to imagine that that was all. This sometimes caused scenes, which I am sure all Annecy still remembers.

One morning, when he was waiting for some litigants in, or rather upon, this bed, in a beautiful fine white nightcap, ornamented with two large knots of rose-coloured ribbon, a countryman arrived and knocked at the door. The maidservant had gone out. M. Simon, hearing the knock repeated, cried out, "Come in," and the word, spoken a little too vigorously, came out of his mouth with his shrill utterance. The man entered, looked to see where the woman's voice came from, and, seeing in the bed a woman's mob-cap and a top-knot, was going to retire with profound apologies. M. Simon became angry, and cried out in a still shriller voice. The countryman, confirmed in his idea and considering himself insulted, overwhelmed him with abuse, told him that he was apparently nothing but a prostitute, and that the Juge-Mage set anything but a good example in his house. M. Simon, full of fury, and having no other weapon but his

chamberpot, was going to throw it at the poor man's head, when his housekeeper came in

This little dwarf, although so cruelly treated by nature in regard to his person, had received compensation for this in his mental talents, which were naturally agreeable, and which he had carefully developed Although he was said to be a tolerably good lawyer, he had no liking for his profession He had thrown himself into polite literature, and had succeeded He had, above all, acquired that brilliant superficiality, that gift of varied conversation which gives society its charm, even in the company of women He knew by heart all the little characteristics of the *Anas* [1] and the like; he possessed the art of making the most of them, relating them to advantage and with an air of mystery, as if that which had taken place sixty years ago had been an anecdote of yesterday He understood music, and sang agreeably with his man's voice—in short, he possessed many pretty accomplishments for a magistrate By dint of long paying court to the ladies of Annecy, he had become the fashion amongst them · he was always in attendance upon them like a little monkey [2] He even pretended to have great success with women, which amused them exceedingly A certain Madame d'Épagny said that the greatest favour for him was to be allowed to kiss a woman's knee.

As he had a knowledge of good literature and was very fond of talking about it, his conversation was not only amusing, but also instructive Afterwards, when I had acquired a taste for study, I cultivated his acquaintance, and derived great advantage from it I sometimes went from Chambéri, where I was at that time, to see him He commended and encouraged my zeal, and gave me some good advice about my reading, by which I often benefited Unfortunately, in this weakly body dwelt a very sensitive soul Some years later, he had some trouble or other which so grieved him that he died of it It was a pity, he was certainly a good little man, whom one began by laughing at and ended by loving. Although his life has had little to do with mine, yet as I have received some useful lessons from him, I thought I might, out of gratitude, dedicate a niche in my memory to him

As soon as I was at liberty, I ran to the street where Mademoiselle Galley lived, flattering myself with the hope of seeing someone going in or out, or opening a window Nothing, not even

[1] Collections of memorable sayings of certain persons, and anecdotes connected with them, as Johnsoniana, Walpoliana These titles originated in France

[2] *Sapajou* · an American monkey, used figuratively in the sense of "an ugly little man"

a cat, was to be seen; and all the time I was there the house remained as firmly closed as if it had never been inhabited. The street was narrow and deserted; the presence of a man attracted attention; from time to time someone passed, or went in or out of the neighbourhood I was much troubled about my person, it seemed to me that they guessed why I was there, and this idea tormented me, for I have always preferred the honour and repose of those who were dear to me to my own pleasures.

At last, tired of playing the Spanish lover and having no guitar, I determined to write to Mademoiselle de Graffenried I would rather have written to her friend, but I did not dare to do so; besides, it was more becoming to begin with the one to whom I owed the acquaintance of the other, and with whom I was more intimate. When my letter was finished, I took it to Mademoiselle Giraud, as had been agreed with the young ladies when we parted It was they who suggested this expedient. Mademoiselle Giraud was a quilter, and, as she sometimes worked at Madame Galley's, she had access to her house The messenger, certainly, did not appear to me well chosen: but I was afraid that, if I made any difficulty about her, they would propose no other. Besides, I did not dare to hint that she wanted to establish a claim of her own upon me. I felt mortified that she should venture to think that she was, in my eyes, of the same sex as those young ladies In short, I preferred this means of delivering my letter to none at all, and took my chance.

At the first word Giraud guessed my secret, it was not difficult. Even if a letter to be delivered to a young lady had not spoken for itself, my silly and embarrassed air alone would have betrayed me It may be imagined that this commission did not afford her great pleasure, however, she undertook it, and executed it faithfully The next morning I ran to her house, where I found my answer How I hastened to get outside, to read and kiss it to my heart's content—that there is no need to tell, but there is all the more reason to mention the manner in which Mademoiselle Giraud behaved, in which she showed greater delicacy and reserve than I should have expected from her. Sensible enough to perceive that, with her thirty-seven years, her leveret's eyes, her snuff-bedaubed nose, her shrill voice and her black skin, she stood a bad chance against two young persons, full of grace and in all the splendour of beauty, she resolved neither to betray nor to assist them, and preferred to lose me rather than help them to win me

[1732.]—Merceret, not having received any tidings of her

mistress, had for some time thought of returning to Fribourg; Mademoiselle Giraud made her decide to do so. She did more, she gave her to understand that it would be right that someone should take her back to her father, and proposed myself. Little Merceret, who by no means disliked me either, thought this idea a very good one. The same day they spoke to me of it as a settled affair, and, as I found nothing disagreeable in this manner of disposing of myself, I consented, considering the journey as a matter of a week at most. Giraud, who thought otherwise, arranged everything. I was obliged to confess the state of my finances. Provision was made for me; Merceret undertook to defray my expenses, and, to make up for the loss she thus incurred, it was agreed, at my entreaty, that her few belongings should be sent on in advance, and that we should make the journey slowly on foot. This was done.

I am sorry to be obliged to describe so many girls in love with me; but, as I have very little reason to be vain of the advantages I have gained from these amours, I think I may tell the truth without scruple. Merceret, younger and not so cunning as Giraud, never made such lively advances; but she imitated the tone of my voice and accent, repeated my words, showed me the attention which I ought to have shown to her, and, being naturally very timid, always took care that we slept in the same room; an intimacy which rarely stops at such a point in the case of a young man of twenty and a young woman of twenty-five who are travelling together.

On this occasion, however, such was the case. My simplicity was such that, although Merceret was not disagreeable to me, not only did the slightest attempt at gallantry never occur to my mind, during the whole journey, but I never even had the remotest idea of anything of the kind; and, even if the idea had occurred to me, I should have been too foolish to know how to take advantage of it. I could not imagine how a young man and a young woman could ever sleep together; I believed that it required ages to prepare for this terrible arrangement. If poor Merceret, when she offered to defray my expenses, reckoned upon some equivalent, she was deceived; we reached Fribourg exactly as we had left Annecy.

When we passed through Geneva, I did not go to see anyone; but I almost had a serious attack of illness on the bridges. I have never seen the walls of this happy city, never entered its gates, without feeling a certain heart-sinking, the result of excessive emotion. While the noble image of liberty elevated my soul

thoughts of equality, union, and gentleness of manners moved me even to tears, and inspired me with a lively regret at having lost all these blessings. How mistaken I was, and yet how naturally! I thought I saw all this in my native land, because I carried it in my heart

We were obliged to pass Nyon Pass without seeing my good father! Had I been able to bring myself to do this, I should afterwards have died of grief I left Merceret at the inn, and went at all risks to see him Ah! how wrong I was to be afraid of him! When I approached him, his heart opened itself to those feelings of a father with which it was filled. How he wept while we embraced! He at first thought that I had returned to him I told him my story and my resolution He feebly opposed it He pointed out to me the dangers to which I was exposing myself, and told me that the briefest follies were the best. For the rest, he did not feel the slightest temptation to detain me by force, and in that I am of opinion that he was right; but it is none the less certain that he did not do all that he might have done to bring me back, whether it was that he himself was of opinion that I ought not to retrace the step that I had already taken, or, perhaps, did not quite know what he could do with me at my age. I have since learned that he had formed a very unjust and entirely false, although very natural, opinion of my travelling companion My step-mother, a good woman but rather mawkish, pretended to want to keep me to supper. I did not stay, but told them that I intended to stop longer with them on my return, and left in their charge my little bundle which I had sent by the boat and did not know what to do with I set out early the next morning, pleased that I had had the courage to do my duty and had seen my father.

We arrived without accident at Fribourg. Towards the end of the journey, my companion's advances became less pronounced After our arrival, she showed me nothing but coldness, and her father, who was not rolling in money, did not give me a very favourable reception, and I went to an inn to sleep. The following day I went to see them; they invited me to dinner; I accepted Then we separated with dry eyes In the evening I returned to my beershop, and left the place two days after my arrival, without exactly knowing which way I intended to go

Here again was an incident in my life when Providence offered me exactly what I wanted, in order to spend my days in happiness. Merceret was a very good girl, certainly not brilliant or handsome, but neither was she ugly, she possessed little animation, and,

but for occasional exhibitions of temper, which passed off with tears and never led to any stormy results, was very sensible She was really attached to me; I might have married her without any difficulty, and followed her father's trade, my taste for music would have made me fond of it I should have settled at Fribourg—a little town, not pretty, certainly, but inhabited by very good-natured people I should, no doubt, have lost much pleasure, but I should have lived in peace to my last hour, and I, better than anyone else, ought to know that there was no reason for a moment's hesitation about such a bargain

I returned, not to Nyon, but to Lausanne I wanted to sate myself with the sight of this beautiful lake, which is there seen in its greatest extent Few of the secret motives which have determined me to act have been more rational. Things seen at a distance are rarely powerful enough to make me act The uncertainty of the future has always made me look upon plans, which need considerable time to carry them out, as decoys for fools. I indulge in hopes like others, provided it costs me nothing to support them, but if they require continued attention, I have done with it. The least trifling pleasure which is within my reach tempts me more than the joys of Paradise. However, I make an exception of the pleasure which is followed by pain, this has no temptation for me, because I love only pure enjoyments, and these a man never has when he knows that he is preparing for himself repentance and regret.

It was very necessary for me to reach some place, the nearer the better; for, having lost my way, I found myself in the evening at Moudon, where I spent the little money I had left, except ten kreutzers, which went the next day for dinner; and, in the evening, when I reached a little village near Lausanne, I entered an inn without a sou to pay for my bed, and not knowing what to do. Being very hungry, I put a good face upon the matter, and called for supper, as if I had been quite able to pay for it I went to bed without thinking of anything, and slept soundly, and, after I had breakfasted in the morning and reckoned with my host, I wanted to leave him my waistcoat as security for the seven *batz*, which was the amount of my bill. This good fellow refused it, he said that, thanks to heaven, he had never stripped anyone, that he did not mean to begin for the sake of seven *bats*; that I could keep my waistcoat and pay him when I could I was touched by his kindness, but less than I ought to have been, and less than I have been since, when I have thought of it again. I soon sent him his money, with thanks, by a messenger whom I could trust; but

fifteen years afterwards, returning from Italy by way of Lausanne, I sincerely regretted to find that I had forgotten the name of the landlord and of the inn. I should certainly have gone to see him; it would have been a real pleasure to me to remind him of his act of charity, and to prove to him that it had not been ill-applied. The simple and unpretentious kindness of this worthy man appears to me more deserving of gratitude than services, doubtless more important, but rendered with greater ostentation

When approaching Lausanne, I mused upon the straits in which I found myself, and thought how I might extricate myself without betraying my distress to my step-mother, and, in this pilgrimage on foot, I compared myself to my friend Venture on his arrival at Annecy I was so heated with this idea that, without reflecting that I possessed neither his charm of manner nor his accomplishments, I took it into my head to play the little Venture at Lausanne, to give lessons in music, which I did not understand, and to say that I came from Paris, where I had never been. As there was no choir-school, in which I could have offered to assist, and as, besides, I was not such a fool as to venture amongst those who were acquainted with the art, I commenced to carry out my fine project by making inquiries for a small inn where I could live well and cheaply I was recommended to a certain M. Perrotet, who took boarders. This Perrotet proved to be the best fellow in the world, and gave me a most hearty reception. I told him my petty lies, as I had prepared them He promised to speak about me, and to try to get me some pupils, and said that he would not ask me for any money until I had earned some. His charge for board was five "white crowns," little enough, everything considered, for the accommodation, but a great deal for me. He advised me only to put myself on half-board at first; this meant some good soup, and nothing else, for dinner, but a good supper later I agreed. Poor Perrotet let me have all this without payment, and with the best heart in the world, and spared no pains to be of use to me.

Why is it that, having found so many good people in my youth, I find so few in my later years? Is their race extinct? No, but the class in which I am obliged to look for them now, is no longer the same as that in which I found them. Among the people, where great passions only speak at intervals, the sentiments of nature make themselves more frequently heard, in the higher ranks they are absolutely stifled, and, under the mask of sentiment, it is only interest or vanity that speaks

I wrote from Lausanne to my father, who forwarded my

bundle, and gave me some excellent advice—of which I ought to have made better use I have already noted moments of incomprehensible delirium, during which I was no longer myself Here, again, is one of the most striking instances. In order to understand to what an extent I had lost my head, to what an extent I had, so to speak, *Venturised* myself, it is only necessary to consider how many extravagances I committed at one and the same time. Behold me a teacher of singing, without knowing how to decipher an air, for even had I profited by the six months spent with Le Maître, they would never have been sufficient, besides, I had been taught by a master, and that was enough to make me learn indifferently A Parisian from Geneva, and a Catholic in a Protestant country, I considered I ought to change my name as well as my religion and my country I always adhered as closely as possible to my great model He had called himself Venture de Villeneuve, out of the name Rousseau I made the anagram Vaussore, and called myself Vaussore de Villeneuve Venture knew how to compose, although he had said nothing about it; I, without any knowledge of this, boasted of my skill before all the world, and, without being able to score the most trifling vaudeville, I gave myself out as a composer. This was not all, having been presented to M. de Treytorens, a professor of law, who was very fond of music and gave concerts at his house, I must needs give him a sample of my talents, and began to compose a piece for his concert with as much effrontery as if I knew how to set about it. I had the perseverance to work for a fortnight at this beautiful composition, to make a fair copy of it, to write out the parts, and distribute them with as much assurance as if it had been a masterpiece of harmony Lastly, a thing which will hardly be believed although it is perfectly true, to crown this lofty production in a befitting manner, I added at the end a pretty minuet, which was sung in every street, and which, perhaps, everybody still recollects, the words of which were as follows

Quelle caprice !
Quelle injustice !
Quoi ! ta Clarice
Trahirait tes feux ! etc

Venture had taught me this air, with a bass accompaniment and other disgusting words, which had helped me to remember it. I accordingly added at the end of my composition this minuet and his bass, suppressing the words, and gave the whole out as my own, as fearlessly as if I had been talking to the inhabitants of the moon

The company assembled to perform my piece I explained to each how the time was to be taken, the manner of execution, and the signs of repetition of the parts I was extremely busy They spent five or six minutes in trying their voices and instruments, which seemed five or six centuries At last all was ready, I gave five or six beats of "Attention!" with a beautiful roll of paper upon my conductor's desk Silence having been obtained, I solemnly began to beat time, the performance commenced. . No, since the days of French opera, never has such a caterwauling been heard! Whatever they might have thought of my pretended talent, the effect was worse than anything that seemed to be expected The musicians were ready to choke with laughter; the audience opened their eyes wide, and would gladly have stopped their ears, but did not know how The musicians, who played the part of my executioners, wishing to amuse themselves, scraped horribly enough to split the drum of a deaf man's[1] ear I had the hardihood to keep on without stopping, my forehead covered with large drops of sweat, but prevented by shame from running away and leaving them all in the lurch By way of consolation, I heard those who were present whispering to themselves, or rather to me, "Intolerable! What mad music! What a witches' Sabbath!" Poor Jean Jacques! in this cruel moment, little did you think that one day, in the presence of the King of France and all his Court, your music would excite murmurs of applause and astonishment, and that, in all the boxes round you, charming women would whisper to themselves, "What enchanting music! What charming notes! All these airs go straight to the heart!"

But what put everyone in good humour was the minuet No sooner had a few notes been played, than I heard on all sides bursts of laughter Everybody congratulated me on my refined taste, they assured me that this minuet would make a name for me, and that my composition deserved to be sung everywhere. I need not describe my anguish, nor confess that I well deserved it.

Next day, one of the musicians, named Lutold, came to see me, and was honest enough not to congratulate me on my success The deep feeling of folly, shame and regret, despair at the position to which I was reduced, the impossibility of keeping my heart shut in my distress, made me open it to him I let my tears flow freely; and, not content with confessing my ignorance, I told him everything, begging him to keep it a secret, he promised to do so, and kept his word in the manner that may be imagined.

1 *Un quinze-vingt*: properly an inmate of the hospital at Paris, established for 300 *blind* men.

The same evening the whole of Lausanne knew who I was, and, what was remarkable, no one showed that he knew it, not even the good Perrotet, who in spite of everything, was not deterred from giving me board and lodging

I lived, but my life was very melancholy The results of my first appearance did not make Lausanne a very agreeable place for me to stay in Pupils did not come in crowds; I did not even get a single girl to teach, and no one belonging to the town. I had in all two or three fat "Deutschers," whose stupidity was only equalled by my ignorance, who wearied me to death, and, in my hands, did not turn out very accomplished strummers I was sent for to one house only, where a little serpent of a girl amused herself with showing me a quantity of music of which I could not read a note, and which she was spiteful enough afterwards to sing in the music-master's face, to show him how it ought to be executed I was so little able to read an air at sight, that at the brilliant concert of which I have spoken, I was utterly unable to follow the performance even for a moment to find out whether the musicians were playing what I had before my eyes—the music which I had composed myself

In the midst of these great humiliations I found sweet consolation in the news I received from time to time from my two charming friends I have always found great power of consolation in their sex, and nothing soothes my dejection in times of affliction more than the feeling that an amiable person sympathizes with me. The correspondence, however, came to an end soon afterwards, and was never renewed, but it was my fault. When I changed my place of abode, I forgot to give them my address, and, being compelled by necessity to think of nothing but myself, I soon forgot them altogether

I have not spoken of poor mamma for some time, but it would be a mistake to think that I also forgot her I never ceased to think of her and to long to find her again, not only to satisfy the needs of existence, but still more those of my heart My devotion to her, lively and tender as it was, did not prevent me from loving others, but not in the same way All alike owed my tenderness to their charms; but, whereas in the case of others these were the only cause of it, and it would have disappeared with them, mamma might have grown old and ugly, and I should have loved her as fondly as ever My heart had completely transferred to her person the homage which it at first rendered to her beauty, and, whatever change she might have suffered, my feelings towards her could never have changed, provided that she had still re-

mained herself I knew very well that I owed her my gratitude; but in reality I did not think of that Whatever she might have done for me or not, it would always have been the same I loved her neither from a feeling of duty or self-interest, nor from motives of convenience, I loved her because I was born to love her When I fell in love with any other woman, I admit that it distracted my attention, and I thought of her less frequently, but I thought of her with the same feelings of pleasure, and, whether in love or not, I never occupied my thoughts with her without feeling that there could never be any real happiness for me in life as long as I was separated from her

Although I had not heard of her for so long, I never believed that I had lost her altogether, or thought it possible that she could have forgotten me I said to myself Sooner or later she will learn that I am a lonely wanderer, and will give me some sign of life, I shall find her again, of that I am certain Meanwhile, it was a delight to me to live in her native country, to walk through the streets through which she had walked, past the houses in which she had lived—all by guess, for it was one of my foolish oddities that I could not bring myself to make inquiries about her, or even to mention her name, unless it was absolutely necessary It seemed to me that I could not speak of her without betraying the feelings with which she inspired me, without my mouth revealing the secret of my heart, without in some way compromising her I even believe that with this was mingled a certain feeling of alarm that someone might say something bad about her The step she had taken had been freely commented upon, and her conduct discussed For fear that they might not speak of her as I should have liked, I preferred to hear nothing at all said about her.

As my pupils did not take up much of my time, and her birthplace was only twelve miles from Lausanne, I spent three or four days in walking there, during which a feeling of most tender emotion never left me The view of the Lake of Geneva and its delightful shores always possessed a special charm in my eyes which I cannot explain, and which consists not only in the beauty of the view, but in something still more attractive, which moves and touches me Whenever I approach the Canton of Vaud, I am conscious of an impression in which the remembrance of Madame de Warens, who was born there, of my father who lived there, of Mademoiselle de Vulson who enjoyed the first fruits of my youthful love, of several pleasure trips which I made there when a child and, I believe, some other exciting cause, more mysterious and more powerful than all this, is combined When the burning

desire of this happy and peaceful life, which flees from me and for which I was born, inflames my imagination, it is always the Canton of Vaud, near the lake, in the midst of enchanting scenery, to which it draws me I feel that I must have an orchard on the shore of this lake and no other, that I must have a loyal friend, a loving wife, a cow, and a little boat I shall never enjoy perfect happiness on earth until I have all that. I laugh at the simplicity with which I have several times visited this country merely in search of this imaginary happiness I was always surprised to find its inhabitants, especially the women, of quite a different character from that which I expected How contradictory it appeared to me! The country and its inhabitants have never seemed to me made for each other

During this journey to Vévay, walking along the beautiful shore, I abandoned myself to the sweetest melancholy My heart eagerly *flung itself into a thousand innocent raptures*, I was filled with emotion, I sighed and wept like a child How often have I stopped to weep to my heart's content, and, sitting on a large stone, amused myself with looking at my tears falling into the water!

At Vévay I lodged at *La Clef*, and, during the two days that I remained there without seeing anyone, I conceived an affection for this town which has followed me on all my journeys, and which, finally, made me fix the abode of the heroes of my romance there I would say to all persons of taste and feeling Go to Vévay, explore the country, contemplate the scenery, row on the lake, and then say if Nature has not made this beautiful country for a Julie, a Claire and a St Preux, but do not expect to find them there!

I return to my history

As I was a Catholic and professed to be one, I followed openly and without hesitation the faith which I had embraced On Sundays, when it was fine, I went to mass at Assens, two leagues from Lausanne I usually went in the company of other Catholics, particularly a Parisian embroiderer whose name I have forgotten He was not a Parisian like myself, but a true Parisian from Paris, an arch-Parisian of the *bon Dieu*, good-natured as a child of Champagne His love for his country was so great that he would not allow himself to have any doubts about my being a Parisian as well, for fear of losing the opportunity of talking about it M de Crouzas, the lieutenant-governor, had a gardener—who was also a Parisian, but not so good-natured—who considered the honour of his country compromised if anyone dared

to claim it for his own when he had no right to do so. He questioned me with the air of a man who felt sure of catching me in a mistake, and then smiled maliciously. He once asked me what there was remarkable in the Marché-neuf. As may be imagined, I answered at random. Having lived twenty years in Paris, I ought by this time to know the city; and yet, if anyone were to ask me a similar question to-day, I should be equally at a loss for an answer, and my embarrassment might lead anyone to conclude that I have never been there. To such an extent is a person liable, even when he meets with the truth, to put his trust in misleading arguments.

I cannot say exactly how long I remained at Lausanne; I did not carry away from it very lively recollections. I only know that, finding myself unable to gain a livelihood, I went from there to Neufchâtel, where I spent the winter. I was more successful in the latter town; I got some pupils, and earned enough to settle with my good friend Perrotet, who had faithfully sent on my little bundle, although I still owed him a considerable sum.

I insensibly learned music by teaching it. My life was tolerably pleasant; a sensible man would have been content with it, but my restless heart wanted something more. On Sundays and other days when I was at liberty, I roamed the country and forests in the neighbourhood, ever wandering, musing, and sighing; and, when once out of the city, I never returned till the evening. One day, being at Boudry, I went into an inn to dine; I saw there a man with a long beard, a violet-coloured coat after the Greek style, a fur cap, of somewhat noble appearance and presence, who often had great difficulty in making himself understood, since he spoke an almost unintelligible jargon, which resembled Italian more than any other language. I understood nearly everything he said, and I was the only person who did. He could only express his meaning by making signs to the landlord and the country people. I said a few words to him in Italian, which he understood perfectly; he got up and embraced me with delight. The acquaintance was soon made, and from that moment I acted as his interpreter. His dinner was a good one, mine was barely tolerable; he invited me to share his, and I accepted without ceremony. Drinking and chattering, we became quite intimate, and at the end of the meal we were inseparable. He told me that he was a Greek prelate and Archimandrite of Jerusalem, and that he had been commissioned to make a collection in Europe for the restoration of the Holy Sepulchre. He showed me beautiful patents from the Czarina and the Emperor; he had several

more from other sovereigns. He was well satisfied with the amount he had already collected, but he had found incredible difficulties in Germany, since he did not understand a word of German, Latin, or French, and was reduced to his Greek, Turkish, and the *lingua franca,* as his sole resource, which had not helped him much in the country in which he had made so bad a beginning He proposed that I should accompany him as secretary and interpreter Although I had just bought a new violet coat, which was not ill-suited to my new employment, I looked anything but smart, so that he thought it would be an easy matter to secure my services, and in this he was not mistaken. Our agreement was soon made; I asked nothing, and he promised much Without security, without bond, without knowing anything about him, I submitted myself to his guidance, and the next morning behold me on my way to Jerusalem!

We commenced our journey with the Canton of Fribourg, where he did not do much His episcopal rank did not allow him to play the beggar and collect money from private persons, but we presented his commission to the senate, who gave him a small sum From there we went to Berne We put up at the Falcon, at that time a good inn, where good company was to be found The guests were numerous and the table well served I had so long had to put up with bad fare, that I needed to recruit myself, I had the opportunity and made use of it The worthy Archimandrite was himself very good company, lively, fond of the table, and conversed well with those who understood him He was not without a certain amount of knowledge, and employed his Greek erudition with considerable taste One day, while cracking nuts at dessert, he cut his finger very deeply, and as the blood poured forth in streams, he showed his finger to the company, and said, with a laugh, *Mirate, Signori, questo è sangue pelasgo.*[1]

At Berne my services were of some use to him, and I did not come off as badly as I had expected. I was more courageous and eloquent than I should have been on behalf of myself. But it was not so simple a matter as at Fribourg, lengthy and frequent conferences with the chief men of the State were necessary, and the examination of his papers was not the work of a day At length, when everything was in order, he was admitted to an audience by the Senate I went with him as his interpreter, and was ordered to speak. This was the last thing I had expected, it had never entered my head that, after long conferences with the

1 Admire, gentlemen, this is Pelasgian blood!

individual members, it would be necessary to address the assembly in a body as if nothing had been said. Judge of my embarrassment! For a man as bashful as myself, to speak, not only in public but before the Senate of Berne, and to speak extempore, without having a single minute for preparation, was enough to annihilate me. And yet I did not even feel nervous Briefly and clearly I explained the Archimandrite's commission I praised the piety of those princes who had contributed to the collection he had come to make. In order to stir their excellencies to emulation, I said that no less was to be expected from their accustomed munificence; and then, having tried to prove that this good work was equally meritorious for all Christians without distinction of sect or creed, I ended by promising the blessings of Heaven to all those who should take part in it. I will not say that my speech made a great impression, but it was certainly to the taste of the audience, and, on leaving, the Archimandrite received a considerable donation, and, in addition, compliments upon the intelligence of his secretary, which I had the pleasing task of interpreting, although I did not venture to render them word for word. This is the only time in my life that I have ever spoken in public and in the presence of a sovereign, and perhaps, also the only time that I have spoken well and boldly. What a difference in the temperament of the same man! Three years ago, I went to Yverdun to see my old friend M Roguin, and received a deputation, which came to thank me for some books which I had presented to the town library. The Swiss are great orators; they harangued me. I felt obliged to reply; but I was so embarrassed when I began to do so, and my head became so confused, that I stopped short and made myself ridiculous Although naturally shy, I have sometimes shown confidence in my youth, never in my riper years. The more I have seen of the world, the less I have been able to conform to its manner.

On leaving Berne, we went to Soleure, for the Archimandrite intended to pass through Germany again and to return by way of Hungary or Poland, which was an enormously long round; but as his purse filled rather than emptied on the road, he had little fear of a roundabout way. As for me, it was a matter of indifference whether I was on horseback or on foot, and I should have desired nothing better than to travel in the same manner my whole life-time, but it was written that I should not go so far.

The first thing we did on our arrival at Soleure, was to go and pay our respects to the French ambassador Unfortunately for

my Bishop, this ambassador was the Marquis de Bonac, who had been ambassador at the Sublime Porte, and was bound to be well acquainted with everything concerning the Holy Sepulchre. The Archimandrite had a quarter of an hour's audience, to which I was not admitted, as the ambassador was acquainted with the *lingua franca* and spoke Italian at least as well as myself. When my Greek went out, I was going to follow him, but was detained; it was my turn next. Having given myself out as a Parisian, I was, as such, under his Excellency's jurisdiction He asked me who I was, and exhorted me to tell the truth. I promised to do so, and asked him for a private audience, which was granted He took me to his study, and shut the door. I threw myself at his feet and kept my word I should not have confessed less, even if I had made no promise, for a continual need of opening my heart brings it every moment to my lips, and, having disclosed myself unreservedly to the musician Lutold, I was not likely to play the mysterious with the Marquis de Bonac. He was so satisfied with my little story, and the frankness with which I had unbosomed myself, that he took me by the hand, conducted me to his wife, and introduced me to her, at the same time giving her an outline of my story Madame de Bonac received me kindly, and said that I must not be allowed to go with the Greek monk It was decided that I should stay at the hotel, until they saw what could be done with me I wished to go and say good-bye to my poor Archimandrite, for whom I had conceived a liking, but they would not allow me He was informed that I had been detained, and, a quarter of an hour afterwards, I saw my little bundle arrive M de la Martinière, secretary to the embassy, was, in a manner, intrusted with the care of me While showing me to the room which was intended for me, he said "This room, in the time of the Comte du Luc, was occupied by a celebrated man of the same name as yourself,[1] it rests with yourself to supply his place in every respect, so that it may one day be said, Rousseau the first, Rousseau the second" This similarity, of which at that time I had little hopes, would

[1] This was Jean Baptiste Rousseau (1671–1741), a French lyric poet Pierre Rousseau (1725–1785) was a writer of plays The following lines are quoted by Mr John Morley, in his "Life of Rousseau":

"Trois auteurs que Rousseau l'on nomme,
Connus de Paris jusqu' à Rome,
Sont differens voici par où.
Rousseau de Paris fut grand homme,
Rousseau de Genève est un fou
Rousseau de Toulouse un atome"

A fourth Théodore (1808–1867), was a celebrated landscape painter.

have flattered my ambition less, if I had been able to foresee how heavy would be the price I should one day have to pay for it.

M. de la Martinière's words excited my curiosity I read the works of the writer whose room I occupied , and, having regard to the compliment which had been paid me, and believing that I had a taste for poetry, I composed a cantata in praise of Madame de Bonac as a first attempt This fancy did not last From time to time I have written indifferent verses ; it is a fairly good exercise, for practising oneself in elegant turns and improving one's prose , but I have never found sufficient attraction in French poetry to devote myself to it entirely.

M de la Martinière wanted to see how I could write, and asked me to give him in writing the same details as I had given to the ambassador. I wrote him a long letter, which I hear has been preserved by M. de Marianne, who was for a long time attached to the embassy under the Marquis de Bonac, and has since succeeded M de la Martinière during the ambassadorship of M. de Courteilles I have asked M. de Malesherbes to try and get me a copy of this letter. If I can procure it through him or others, it will be found in the collection which is intended to accompany my Confessions

The experience which I began to acquire by degrees moderated my romantic plans , for instance, I not only did not fall in love with Madame de Bonac, but I immediately saw that I had little chance of advancement in her husband's house. M. de la Martinière in office, and M de Marianne waiting as it were to step into his shoes, left me nothing higher to hope for than the post of under-secretary, which was not excessively tempting to me For this reason, when I was consulted as to what I should like to do, I showed a great desire to go to Paris. The ambassador liked the idea, which at least seemed likely to relieve him of me M de Merveilleux, secretary and interpreter to the embassy, said that his friend, M Godard, a Swiss colonel in the service of France, was looking for a companion for his nephew, who was entering the service very early, and thought that I might suit him. With this idea, which was adopted without much consideration, my departure was settled ; and I, who saw before me a journey, with Paris at the end of it, was highly delighted They gave me some letters, a hundred francs for my travelling expenses, together with some very good advice, and I set out

The journey took me a fortnight, which I may reckon amongst the happy days of my life I was young, and in good health ; I had sufficient money and abundant hopes ; I travelled on foot and

I travelled alone That I should consider this an advantage would appear surprising, if the reader were not by this time familiar with my disposition My pleasing chimeras kept me company, and never did my heated imagination give birth to any that were more magnificent When anyone offered me an empty seat in a carriage, or accosted me on the road, I made a wry face when I saw that fortune overthrown, the edifice of which I reared during my walk This time my ideas were warlike I was going to be attached to a military man and to become a soldier myself; for it had been arranged that I should begin by being a cadet I already saw myself in an officer's uniform, with a beautiful white plume My breast swelled at this noble thought. I had a smattering of geometry and fortification, I had an uncle an engineer; I was, in a manner, a soldier born My short sight was a slight obstacle, which, however, did not trouble me much, and I hoped, by dint of coolness and intrepidity, to supply this defect I had read that Marshal Schomberg was very short-sighted; why should not Marshal Rousseau be the same? I grew so warm in pursuit of these foolish ideas, that I saw nothing but troops, ramparts, gabions, batteries, and myself, in the midst of fire and smoke, calmly giving my orders with my field-glass in my hand. However, when I passed through beautiful scenery, when I saw groves and rivulets, this touching sight made me sigh regretfully, in the midst of my glory, I felt that my heart was not made for such din and noise, and soon, without knowing how, I found myself in the midst of my beloved sheepfolds, renouncing for ever the toils of Mars

How greatly did the entrance into Paris belie the idea I had formed of it! The external decorations of Turin, the beauty of its streets, the symmetry and regularity of the houses, had made me look for something quite different in Paris I had imagined to myself a city of most imposing aspect, as beautiful as it was large, where nothing was to be seen but splendid streets and palaces of gold and marble. Entering by the suburb of St Marceau, I saw nothing but dirty and stinking little streets, ugly black houses, a general air of slovenliness and poverty, beggars, carters, menders of old clothes, criers of decoctions and old hats All this, from the outset, struck me so forcibly, that all the real magnificence I have since seen in Paris has been unable to destroy this first impression, and I have always retained a secret dislike against residence in this capital. I may say that the whole time, during which I afterwards lived there, was employed solely in trying to find means to enable me to live away from it.

Such is the fruit of a too lively imagination, which exaggerates

beyond human exaggeration, and is always ready to see more than it has been told to expect. I had heard Paris so much praised, that I had represented it to myself as the ancient Babylon, where, if I had ever visited it, I should, perhaps, have found as much to take off from the picture which I had drawn of it The same thing happened to me at the Opera, whither I hastened to go the day after my arrival The same thing happened to me later at Versailles ; and again, when I saw the sea for the first time ; and the same thing will always happen to me, when I see anything which has been too loudly announced , for it is impossible for men, and difficult for Nature herself, to surpass the exuberance of my imagination

To judge from the manner in which I was received by all those to whom I had letters, I thought my fortune was made The person to whom I was specially recommended, and who received me with the least enthusiasm, was M de Surbeck, who had left the service and was living in philosophic retirement at Bagneux, where I went to see him several times, and where he never offered me so much as a glass of water. I was better received by Madame de Merveilleux, the interpreter's sister-in-law, and by his nephew, an officer in the guards , mother and son not only received me kindly, but they gave me a standing invitation to their table, of which I often availed myself during my stay at Paris Madame de Merveilleux seemed to me to have been handsome once ; her hair was a beautiful black, and worn in ringlets on her forehead in the old-fashioned style. She still retained what does not perish with personal attractions . an agreeable mind She appeared satisfied with mine, and did all she could to help me ; but no one supported her, and I was soon undeceived in regard to the great interest which was apparently taken in me I must, however, do justice to the French ; they do not exhaust themselves so much in protestations as is said, and those they make are nearly always sincere , but they have a way of appearing to be interested in you, which is more deceptive than words The coarse compliments of the Swiss can only impose upon fools The manners of the French are more seductive, for the very reason that they are simpler , one would think that they are not telling you all they mean to do for you, in order to give you a more agreeable surprise I will say more they are not false in their professions , they are naturally obliging, kindly, benevolent, and even, whatever one may say, more sincere than any other nation , but they are fickle and flighty. The feelings which they express towards you are genuine , but these feelings are no

sooner come than they are gone When you converse with them, they are full of you; as soon as you are out of their sight, they forget you. Nothing is permanent in their hearts, with them everything is the work of the moment.

Thus I was greatly flattered, but little benefited. This Colonel Godard, to whose nephew I had been sent, turned out to be a frightful old miser, who, although rolling in riches, wanted my services for nothing, when he saw the distress I was in. He wanted me to be a sort of valet to his nephew, without wages, rather than a real tutor As I was permanently attached to him, and thereby exempt from service, he said that I ought to live on my pay as a cadet—that is, as a soldier. He would scarcely consent to give me a uniform; he would have liked me to content myself with that of the regiment Madame de Merveilleux, indignant at his proposals, herself persuaded me not to accept them, her son was of the same opinion They looked for something else for me, but found nothing In the meantime, I began to be pressed for money, a hundred francs, out of which I had paid the expenses of my journey, could not carry me very far. Fortunately, I received from the ambassador a small additional remittance which was very useful to me, and I think that he would not have abandoned me if I had had more patience, but I am unable to wait long for what I desire, or to solicit it. I lost heart, I appeared no more, and all was at an end I had not forgotten my poor mamma, but how was I to find her? where was I to look for her? Madame de Merveilleux, who was acquainted with my story, had assisted me in my inquiries for a long time without success At last, she informed me that Madame de Warens had left Paris more than two months ago, but that no one knew whether she had gone to Savoy or Turin, and that some said she had returned to Switzerland This was enough to decide me to follow her, as I was sure that, wherever she was, I should find her in the country more easily than I had been able to do in Paris.

Before setting out, I exercised my new poetical talent in a letter to Colonel Godard, in which I abused him to the best of my power. I showed this scrawl to Madame de Merveilleux, who, instead of reproving me, as she ought to have done, was highly amused at my sarcasms; and so was her son, who, I fancy, had no great affection for M. Godard, and, indeed, I must confess that he was by no means an amiable person I felt tempted to send him my verses, they encouraged me to do so I made them up into a parcel addressed to him, and, as there was no city post in Paris at that time, I put it in my pocket and sent it to him

from Auxerre as I passed through I still sometimes laugh when I think of the wry face he must have made when he read this panegyric, in which he was described to the life It began as follows —

> "Tu croyais, vieux pénard, qu'une folle manie
> D'élever ton neveu m'inspirerait l'envie "[1]

This trifle—in truth, a poor production, but which was not wanting in wit, and showed a talent for satire—is, nevertheless, the only satirical composition which has proceeded from my pen I have too little malice in my heart to make use of such a talent; but I think one may judge, from those polemics which I have written from time to time in my own defence, that, if I had been of a quarrelsome disposition, my aggressors would seldom have had the laugh on their side.

What I most regret in regard to the details of my life which have escaped my memory, is that I never kept a diary of my travels I have never thought so much, existed so much, lived so much, been so much myself, if I may venture to use the phrase, as in the journeys which I have made alone and on foot There is something in walking which animates and enlivens my ideas. I can scarcely think when I remain still, my body must be in motion to make my mind active The sight of the country, a succession of pleasant views, the open air, a good appetite, the sound health which walking gives me, the free life of the inns, the absence of all that makes me conscious of my dependent position, of all that reminds me of my condition—all this sets my soul free, gives me greater boldness of thought, throws me, so to speak, into the immensity of things, so that I can combine, select, and appropriate them at pleasure, without fear or restraint I dispose of Nature in its entirety as its lord and master, my heart, roaming from object to object, mingles and identifies itself with those which soothe it, wraps itself up in charming fancies, and is intoxicated with delicious sensations If, in order to render them permanent, I amuse myself by describing them by myself, what vigorous outlines, what fresh colouring, what power of expression I give them! All this, it is said, has been found in my works, although written in my declining years Ah! if only one had seen the compositions of my early youth, those which I wrote during my travels, those which I sketched and have never written down! Then, why not write them? you will say Why should I? I answer Why deprive myself of the actual

1 You thought, you old sinner, that a mad folly would inspire me with a longing to bring up your nephew

charms of enjoyment, in order to tell others that I did enjoy them? What did I care for readers, the public, or the whole world, while I was mounting to the skies? Besides, did I carry pens and paper with me? If I had thought of all that, nothing would have occurred to me. I did not foresee that I should have ideas; they come to me when it pleases them, not when it pleases me They either do not come at all, or they come in crowds, and overwhelm me with their force and number. Ten volumes a day would not have been sufficient. When could I find time to write them? When I arrived at any town, I thought of nothing but a good dinner, when I left it, of nothing but a good walk. I felt that a new paradise was waiting for me at the door. I thought only of going to find it

I have never felt this so strongly as during the return journey of which I am speaking On my way to Paris, my ideas were limited to what I was going to do there I had thrown myself into the career which I thought lay before me, and should have gone through it with sufficient honour, but this career was not the one to which my heart summoned me, and the beings of reality injured the beings of imagination. Colonel Godard and his nephew ill suited a hero like myself Thank Heaven! I was now freed from all these obstacles; I could plunge at will into the land of chimeras, for that alone lay before me. I went astray in it so completely, that several times I really lost my way; but I should have been very sorry to have taken a more direct route, for, having a presentiment that at Lyons I should again find myself on earth, I should have liked never to arrive there.

One day, amongst others, having purposely turned out of my way to get a nearer view of a spot which appeared worthy of admiration, I was so delighted with it, and went round it so often that, at last, I completely lost myself After several hours of useless walking, tired, and dying of hunger and thirst, I entered a peasant's hut, not much to look at, but the only dwelling I saw in the neighbourhood I expected to find it the same as in Geneva, or Switzerland, where all the well-to-do inhabitants are in a position to show hospitality. I begged him to give me dinner, and offered to pay for it He offered me some skimmed milk and coarse barley bread, saying that that was all he had I drank the milk with delight, and ate the bread, husks and all; but it was not very invigorating fare for a man exhausted by fatigue The peasant, who examined me closely, estimated the truth of my story by my appetite, and immediately afterwards declared that he could see that I was a good and

honourable young man,[1] who had not come there to betray him for money He opened a little trapdoor near the kitchen, went down, and came up a minute afterwards with a nice brown wheaten loaf, a very tempting-looking ham, although considerably cut down, and a bottle of wine, the sight of which rejoiced my heart more than all the rest, to this he added a substantial omelette, and I made a dinner such as none but a pedestrian ever enjoyed When it came to the question of payment, his uneasiness and alarm returned, he would take none of my money, and refused it with singular anxiety; and the amusing thing was that I could not imagine what he was afraid of At last, with a shudder, he uttered the terrible words, "Revenue-officers and excisemen."[2] He gave me to understand that he hid his wine on account of the excise, that he hid his bread on account of the tax, and that he was a lost man, if anyone had a suspicion that he was not starving. All that he said to me on this subject, of which I had not the least idea, made an impression upon me which will never be forgotten. It was the germ of the inextinguishable hatred which subsequently grew up in my heart against the oppression to which these unhappy people are subject, and against their oppressors. This man, although in good circumstances, did not dare to eat the bread which he had obtained by the sweat of his brow, and could only escape utter ruin by displaying the same poverty as prevailed around him I left his house, equally indignant and touched, lamenting the lot of these beautiful countries, upon which Nature has only lavished her gifts to make them the prey of barbarous farmers of taxes.

This is the only distinct recollection I have of the incidents of this journey The only other thing I remember is that, when near Lyons, I was tempted to prolong my journey in order to visit the banks of the Lignon, for, amongst the romances which I had read with my father, "Astraea" had not been forgotten, and returned most frequently to my mind I asked the way to Forez; and, while talking with the landlady of an inn, was informed by her that it was a good country for workmen, that there were many forges in it, and a considerable amount of work done in iron This panegyric cooled my romantic curiosity at once, and it seemed incongruous to look for Dianas and Sylvanders amongst a tribe of blacksmiths The good woman, who encouraged me in this manner, must have taken me for a journeyman locksmith

1 At that time, apparently, my features did not as yet resemble those of my later portraits

2 Literally, "cellar-rats," *rats de cave*

I did not go to Lyons entirely without an object. As soon as I arrived, I went to the Chasottes to see Mademoiselle du Châtelet, a friend of Madame de Warens, to whom she had given me a letter when I went there with M. le Maître, so that it was an acquaintance already made. She informed me that her friend had, in fact, passed through Lyons, but that she did not know whether she had gone on as far as Piedmont; and that Madame de Warens herself, when she left, had been uncertain whether she would not have to stop in Savoy; that, if I desired, she would write for information, and that the best thing I could do would be to wait at Lyons till she had heard from her. I accepted her offer, but I did not venture to tell her that I was in a hurry for the answer, and that, as my small means were exhausted, I was not in a position to wait long for it What restrained me was not any unfriendliness in her reception; on the contrary, she had been very cordial to me, and had treated me on a footing of equality, which deprived me of the courage to disclose my circumstances to her, and to come down from the *rôle* of an agreeable companion to that of a miserable beggar

I seem to have a tolerably clear view of the sequence of events which I have described in this book. Nevertheless, I think that I recollect another voyage to Lyons belonging to this period, which I cannot fix, and during which I found myself in great straits A little incident, which I find some difficulty in relating, will never allow me to forget it. One evening, I was sitting in Bellecour, after having partaken of a very light supper, musing how I should get out of my difficulties, when a man in a cap came and sat by my side. He looked like one of those silk-workers who, at Lyons, are called *taffetatiers* He spoke to me, I answered him After we had talked for about a quarter of an hour, with the same coolness and without any alteration in the tone of his voice, he proposed that we should amuse ourselves together I waited for him to explain what amusement he meant, but, without another word, he made ready to give me a practical illustration We were almost touching each other, and the night was not too dark to prevent me from seeing what he was going to do He had no designs upon my person, at least, nothing seemed to show that he meditated anything of the kind, and the place would not have been adapted for it; just as he had told me, he only wanted each of us to amuse himself separately. This appeared to him so simple a matter, that it never occurred to him that I should not look upon it in the same light I was so terrified at this disgraceful proposal, that, without replying, I got up in a hurry, and ran

away as fast as I could, fancying the wretch was at my heels I was so confused that, instead of making for my lodging, I ran in the direction of the quay, and did not stop till I had crossed the wooden bridge, trembling as if I had just committed a crime. I was addicted to the same vice ; the recollection of this incident cured me of it for a long time

During this journey I met with an adventure of an almost similar kind, but which exposed me to greater danger Finding that my funds were nearly exhausted, I economised the miserable sum that remained At first I took my meals less frequently at my inn ; soon I gave up taking them there altogether, since, for five or six sous, I could satisfy myself quite as well at the tavern, as for twenty-five sous at the inn As I no longer took my meals there, I did not feel justified in sleeping there, not that I was much in debt, but I was ashamed to occupy a bedroom without putting any profit into my landlady's pocket It was beautiful weather One very hot evening I decided to pass the night in the public square I had already settled myself upon a bench, when an Abbé, who was passing by, saw me lying down, came up to me, and asked me if I had anywhere to sleep I confessed the state of my affairs, and he seemed touched He sat down by my side and we conversed He was an agreeable talker , all he said gave me the highest possible opinion of him When he saw that I was favourably inclined, he told me that he had not very extensive quarters himself ; that he had only one room, but that he certainly would not leave me to sleep in the square , that it was too late to find a lodging, and he offered me half his bed for the night I accepted his offer, for I already had hopes of finding in him a friend who might be useful to me We went He struck a light His room seemed neat and clean, and he did the honours with great politeness He took some cherries steeped in brandy out of a glass jar ; we each ate two, and went to bed

This man had the same tastes as my Jew of the hospice, but did not show them so brutally Either because he knew that I should be heard and was afraid to force me to defend myself, or because he was really less determined in his designs, he did not venture to propose their accomplishment openly, and tried to excite without alarming me Taught by my former experience, I soon understood what he wanted, and shuddered Not knowing in what kind of house or in whose hands I was, I was afraid to make a noise for fear of being murdered I pretended not to know what he wanted of me , but, appearing greatly annoyed at his caresses, and quite decided not to let them go on, I managed

so well that he was obliged to restrain himself Then I spoke to him with all the gentleness and firmness of which I was capable; and, without appearing to suspect anything, I excused my uneasiness on the score of my recent adventure, which I made a show of relating to him in terms so full of horror and disgust, that I believe I disgusted him, and he altogether abandoned his filthy designs. We spent the rest of the night quietly, he even gave me some good and sensible information, certainly he was a man of some intelligence, although a great rascal.

In the morning, the Abbé, not wishing to appear dissatisfied, spoke of breakfast, and asked one of his landlady's daughters, who was a pretty girl, to send some to him. She answered that she had no time He turned to her sister, who did not deign to give him an answer. We still waited; no breakfast. At last, we went into these young ladies' room They received the Abbé in a manner that was anything but cordial. I had still less reason to congratulate myself on my reception. The elder, turning round, stepped upon my toes with the pointed heel of her boot, where a very painful corn had obliged me to cut a hole in my shoe; the other abruptly pulled away from behind me a chair on which I was just going to sit down; their mother, while throwing water out of the window, splashed my face; wherever I sat down, they made me move that they might look for something I had never in my life been so entertained In their jeering and insulting looks I saw concealed rage, which I was so stupid as to fail to understand Astounded, stupefied, and inclined to think they were all bewitched, I began to feel seriously alarmed, when the Abbé, who pretended to see and hear nothing, judging correctly that no breakfast was to be expected, decided to leave the house I hastened to follow him, thinking myself lucky to escape from the three furies. As we were walking along, he proposed that we should go and have breakfast at the café. Although I was very hungry, I declined his offer, which he did not press me to accept, and we separated at the third or fourth turning I was delighted to get out of sight of everything connected with that accursed house; and I believe that he was very glad to have taken me so far from it that I should have found great difficulty in recognising it. No similar adventures have ever happened to me either in Paris or any other city They have given me so disagreeable an impression of the people of Lyons, that I have always looked upon this city as the most frightfully corrupt in all Europe.

The remembrance of the extremities to which I was there reduced, does not help to give me pleasant recollections of it. If I

had been like anyone else, if I had possessed the art of borrowing and getting into debt at my inn, I should easily have got out of my difficulties , but in such matters my incapacity was equalled by my repugnance To give an idea of the extent of both, it is enough to mention that, although I have spent nearly all my life in distressed circumstances, and have often been almost entirely without bread, I have never once been asked for money by a creditor without paying him at once I have never been able to incur petty debts, and have always preferred to suffer than to owe money

It was certainly suffering, to be reduced to spend the night in the streets, which was frequently my lot at Lyons I preferred to spend the few sous I had left in buying bread than in paying for a lodging, because, after all, I ran less risk of dying of want of sleep than of hunger The remarkable thing is that, in my miserable condition, I was neither melancholy nor uneasy I did not feel the least anxiety about the future, and waited patiently for the answer which Mademoiselle du Châtelet was sure to receive. At night I lay in the open air, and, stretched on the ground or on a bench, slept as calmly as upon a bed of roses I remember, especially, that I spent a delightful night outside the city, on a road which ran by the side of the Rhône or Saône, I do not remember which Raised gardens, with terraces, bordered the other side of the road It had been very hot during the day , the evening was delightful , the dew moistened the parched grass , the night was calm, without a breath of wind ; the air was fresh, without being cold ; the sun, having gone down, had left in the sky red vapours, the reflection of which cast a rose-red tint upon the water , the trees on the terraces were full of nightingales answering one another I walked on in a kind of ecstasy, abandoning my heart and senses to the enjoyment of all, only regretting, with a sigh, that I was obliged to enjoy it alone Absorbed in my delightful reverie, I continued my walk late into the night, without noticing that I was tired At last, I noticed it I threw myself with a feeling of delight upon the shelf of a sort of niche or false door let into a terrace wall ; the canopy of my bed was formed by the tops of trees , a nightingale was perched just over my head, and lulled me to sleep with his song , my slumbers were sweet, my awaking was still sweeter It was broad day , my eyes, on opening, beheld the water, the verdure, a charming landscape I got up and shook myself , and, feeling hungry, set out gaily on my way to the city, resolved to spend the two small silver pieces I still had left on a good breakfast. I was in such good

spirits, that I sang the whole way; I even remember that I sang one of Batistin's cantatas, called *Les Bains de Thomery*, which I knew by heart. Blessed be the good Batistin and his good cantata, which procured me a better breakfast than I had reckoned upon, and a still better dinner, upon which I had not reckoned at all! While walking and singing my best, I heard someone behind me; I turned round, and saw an Antonine,[1] who was following me, and seemed to be listening with pleasure to my singing. He accosted me, greeted me, and asked me whether I knew music I replied, "A little," by which I meant him to understand, A great deal. He continued his questions I told him part of my history He asked me if I had ever copied music "Often," I replied, which was true, for I had learned most by copying "Well," said he, "come with me, I can give you something to do for a few days; in the meanwhile you shall want for nothing, but you must agree not to leave the room." I readily agreed, and followed him

His name was Rolichon, he was very fond of music, which he knew well, and sang at some little concerts which he used to give with his friends. This was innocent and honourable enough; but his hobby was certainly degenerating into a mania, which he was partly obliged to conceal He showed me to a little room, where I found a quantity of music which he had copied He gave me some more to copy, particularly the cantata which I had sung, and which he was to sing himself in a few days I remained there three or four days, copying all the time that I was not eating, for never in my life was I so hungry or better fed He brought my meals himself from their kitchen, which must have been a good one, if the ordinary meals were as good as my own In all my life I had never enjoyed my food so much; and I must also confess that these snacks came very opportunely, for I was as dry as a piece of wood I worked almost as heartily as I ate, and that is saying a good deal It is true that my accuracy did not equal my diligence. Some days afterwards, M. Rolichon met me in the street and told me that my score had rendered the music altogether impracticable, being so full of omissions, repetitions, and transpositions I cannot deny that I chose the one profession for which I was least fitted My notation was good and I copied very neatly, but the fatigue of a long task so bewilders me, that I spend more time in erasing than writing, and unless I compare the parts with the greatest carefulness, they always spoil the execution Thus, in my endeavour to perform my task well, I performed it very badly, and, in my efforts at rapidity,

[1] The "Antonines" were a community of secularised monks.

I went all wrong. This, however, did not prevent M. Rolichon from treating me handsomely to the last, and, when I left him, he gave me a crown, which I by no means deserved, and which completely set me on my legs again; for, a few days afterwards, I heard of Madame de Warens, who was at Chambéri, and sent me some money to rejoin her, which I was only too delighted to do. Since then my finances have often been very low, but never to such an extent that I have been obliged to fast. I note this period of my life with a heart sensible of the care of Providence; it was the last time in my life that I ever suffered hunger and wretchedness.

I remained a week or so longer at Lyons, while Mademoiselle du Châtelet executed some trifling commissions for mamma. During this time I visited her more frequently than before, delighted to talk with her about her friend, and no longer distracted by the painful thoughts of my situation, or obliged to conceal it. Mademoiselle du Châtelet was neither young nor pretty, but was not wanting in comeliness; she was affable and familiar, and her mental endowments enhanced the value of this familiarity. She possessed that liking for moral observation which leads to the study of character, and it is to her that I originally owe the first impulse in this direction. She was fond of the romances of Le Sage, especially "Gil Blas"; she talked to me about it, and lent it to me; I read it with pleasure, but was not yet ripe for such literature; I wanted high-flown romances. In this manner I passed my time in her parlour with equal pleasure and profit; and it is certain that interesting and intelligent conversation with a woman of education and character are better calculated to form the understanding of a young man than all the pedantic philosophy that can be acquired from books. At the Chasottes I became acquainted with other boarders and their friends, amongst others Mademoiselle Serre, a young girl of fourteen, to whom I did not pay particular attention at the time, but with whom I fell violently in love eight or nine years later, and no wonder, for she was a charming girl.

Full of the expectation of soon seeing my good mamma again, I abandoned my dreams for awhile, and the real happiness which awaited me relieved me of the trouble of seeking for it in what was merely visionary. I not only found her again, but also, near her and by her assistance, a pleasant situation; for she informed me that she had found an occupation for me which she hoped would suit me, and one which would not take me far away from her. I exhausted my conjectures in trying to guess what this occupation might be, but it would have needed the gift of pro-

phecy to guess aright I had enough money to make the journey comfortably Mademoiselle du Châtelet wanted me to take a horse; to this I would not agree, and I was right; I should have lost the enjoyment of the last journey I ever made on foot; for the excursions which I frequently made in the neighbourhood of Motiers, while I lived there, do not deserve the name

It is a very remarkable fact, that my imagination is never more agreeably excited, than when my situation is the very reverse of agreeable, and that, on the contrary, it is less cheerful when all around me is cheerful My obstinate nature is unable to bow to facts. It cannot beautify, it must create Realities appear to it nothing more than they are, it can only embellish the objects of imagination. If I wish to depict the spring, it must be in winter; if I wish to describe a beautiful landscape, I must be surrounded by walls, and I have said a hundred times that, if I were ever imprisoned in the Bastille, I should draw the picture of Liberty. When setting out from Lyons, I saw only a pleasant future before me; I was—and I had every reason to be—as happy as I had been the reverse, when I set out from Paris. Nevertheless, during this journey, I did not enjoy those delightful reveries which had accompanied me before My heart was light, and that was all. I drew near with emotion to the excellent friend whom I was going to see again, I tasted in advance, but without any feeling of intoxication, the happiness of living near her; I had always expected it; it seemed to me that there was nothing new for me in that. I felt anxious about my future occupation, as if that had been a great source of anxiety My ideas were calm and gentle, instead of heavenly and enchanting All material objects claimed my attention, I observed the surrounding country; I remarked the trees, the houses, the brooks; I took counsel with myself at the cross-roads; I was afraid of losing myself and did not do so In a word, I was no longer in the clouds, I was just where I was, just where I was going, nowhere else

In relating my journeys, as in making them, I do not know how to stop. My heart beat with joy when I drew near to my dear mamma, but I walked no faster. I like to walk at my ease, and to stop when I like A wandering life is what I want To walk through a beautiful country in fine weather, without being obliged to hurry, and with a pleasant prospect at the end, is of all kinds of life the one most suited to my taste. My idea of a beautiful country is already known. No flat country, however beautiful, has ever seemed so to my eyes. I must have mountain torrents, rocks, firs, dark forests, mountains, steep roads to climb

or descend, precipices at my side to frighten me I had this pleasure, and enjoyed it in all its charm, as I approached Chambéri Not far from a precipitous mountain wall, called Le Pas de l'Échelle, below the military road cut out of the rocks, at the place called Chailles, a little stream rushes and foams in some fearful precipices, which it seems to have spent millions of ages in hollowing out Along the side of the road is a parapet to prevent accidents, which enabled me to look down and be as giddy as I pleased, for the amusing thing about my taste for steep places is, that I am very fond of the feeling of giddiness which they give rise to, provided I am in a safe position. Leaning securely over the parapet, I stretched forward, and remained there for hours together, from time to time catching a glimpse of the foam and dark water, the roaring of which I heard in the midst of the screams of the ravens and birds of prey which flew from rock to rock, and from bush to bush, a hundred fathoms below me In places where the slope was fairly even, and the brushwood was not too thick to allow stones to pass through, I collected from a distance a large number, as big as I could carry, and piled them up on the parapet, then, hurling them down, one after the other, I amused myself with watching them roll, rebound, and shiver into a thousand pieces, before reaching the bottom of the abyss

Nearer Chambéri, I saw a similar sight, of a different kind The road passes at the foot of the most beautiful cascade I have ever seen. The mountain is so steep, that the water falls away clear, in the shape of an arch, at a sufficient distance to allow a person to walk between it and the rock, sometimes even without being wetted; but, unless one is careful, it is easy to be deceived, as I was; for, owing to the immense height, the water divides and falls in a spray, and, if one goes only a little too near to this cloud, without at first noticing that he is getting wet, he is drenched in a moment.

At length I arrived; I saw her again She was not alone. The Intendant-General was with her when I entered Without a word, she took me by the hand and introduced me to him with that graceful manner which gained her the affection of all, saying. "Here is the poor young man, sir, deign to protect him as long as he deserves it, and I shall feel no further anxiety about him for the rest of his life." Then she turned to me; "My child," she said, "you belong to the King; thank Monsieur l'Intendant, who offers you the means to live" I opened my eyes wide and said nothing, without knowing exactly what to think of it; my growing ambition nearly turned my head, and already

I saw myself a young Intendant My fortune certainly did not prove as brilliant as I had expected from such a start; but, for the moment, it was enough to keep me, and that, for me, was a good deal The state of the case was as follows·

King Victor Amadeus, judging, from the issue of preceding wars and the state of his ancestral inheritance, that it would one day slip from his hands, did his utmost to exhaust it beforehand A few years ago, having resolved to tax the Savoyard nobility, he had ordered a general land-register of the country to be made, in order to impose taxation on landed property and distribute it more fairly. The work, commenced in the father's time, was completed by the son Two or three hundred persons, land-surveyors who were called geometricians, and writers who were called secretaries, were employed in the task, and mamma had secured me an appointment amongst the latter. The post, although not very lucrative, afforded me ample means to live upon in that country; the misfortune was, that the employment was only temporary, but it put me in a position to wait and look about me, and mamma had purposely endeavoured to secure for me the special protection of the Intendant, that I might be able to proceed to some more permanent employment, when my present work was finished

I entered upon my duties a few days after my arrival. The work was not difficult and I soon became familiar with it. Thus it came to pass, that, after four or five years of vagabondage, of folly, and suffering, since I had left Geneva, I began for the first time to earn a respectable living

These lengthy details of my early youth will naturally have seemed puerile, and I regret it; although born a man in certain respects, I long remained a child, and in many respects I am one still. I have never promised to introduce a great character to the public; I have promised to describe myself as I am; and, in order to know me in my riper years, it is necessary to have known me well in my youth Since, as a rule, objects make less impression upon me than the remembrance of them, and since all my ideas assume the form of the representations of objects in my mind, the first traits which have stamped themselves upon my mind have remained, and those which have since imprinted themselves there have rather combined with them than obliterated them There is a certain sequence of mental conditions and ideas, which exercises an influence upon those which follow them, with which it is necessary to be acquainted, in order to pass a correct judgment upon the latter I endeavour in all cases to develop the first causes, in order to make the concatenation of

effects felt. I should like to be able to make my soul to a certain extent transparent to the eyes of the reader; and, with this object, I endeavour to show it to him from all points of view, to exhibit it to him in every aspect, and to contrive that none of its movements shall escape his notice, so that he may be able by himself to judge of the principles that produce them.

If I made myself responsible for the result, and said to him, Such is my character, he might think that, if I am not deceiving him, I am at least deceiving myself. But, in simply detailing to him everything that has happened to me, all my acts, thoughts, and feelings, I cannot mislead him, except wilfully, and even if I wished to do so, I should not find it easy. It is his business to collect these scattered elements, and to determine the being which is composed of them; the result must be his work; and if he is mistaken, all the fault will be his. But for this purpose it is not sufficient that my narrative should be true; it must also be exact. It is not for me to judge of the importance of facts; it is my duty to mention them all, and to leave him to select them. This is what I have hitherto aimed at with all my best endeavours, and in the sequel I will not depart from it. But the recollections of middle-age are always less vivid than those of early youth. I have begun by making the best possible use of the latter. If the former return to me with the same freshness, impatient readers will, perhaps, grow tired; but I myself shall not be dissatisfied with my work. I have only one thing to fear in this undertaking; not that I may say too much or what is not true, but that I may not say all, and may conceal the truth.

BOOK V

[1732–1736]

I THINK it was in 1732 that, as I have just related, I arrived at Chambéri, and commenced land-surveying in the King's service I was nearly twenty-one years of age For my age, my mind was sufficiently well formed , not so my powers of judgment, and I sorely needed instruction from those into whose hands I fell, in order to learn how to conduct myself sensibly , for my few years of experience had not been sufficient to cure me completely of my romantic fancies ; and, in spite of all the sufferings I had endured, I knew as little of the world and mankind, as if I had never paid dearly for my knowledge of them

I lived at home, that is to say, with mamma , but I never found my room at Annecy again No garden, no brook, no landscape ! The house which she occupied was dark and gloomy, and my room was the darkest and gloomiest in the house. A wall to look out upon, a blind alley instead of a street, very little air, light, or room ; crickets, rats, rotten boards—all combined to make a by no means pleasant abode But I was in her house, I was near her , always at my desk, or in her room, I did not notice the ugliness of my own , I had no time to think of it It will appear singular that she should have settled at Chambéri on purpose to live in this wretched house , but it was a piece of cleverness on her part, which I must not omit to explain She very much disliked the idea of going to Turin, as she felt that, after the recent changes that had taken place there, and during the present excitement at the Court, it was not the right moment to present herself. However, her affairs required her presence, she was afraid of being forgotten or slandered, especially as she knew that the Comte de Saint-Laurent, Intendant-General of Finance, was not favourably disposed towards her. He had an old house at Chambéri, badly built, and so disagreeably situated, that it was always empty ; she took it, and settled there. This plan succeeded better than a journey to Turin , her pension was not discontinued, and from that time the Comte de Saint-Laurent was always one of her best friends

I found her household arrangements much the same as before, and the faithful Claude Anet still with her I believe I have already stated that he was a peasant from Moutru, who, in his

childhood, used to gather herbs in Jura to make Swiss tea, and whom she had taken into her service on account of his knowledge of drugs, finding it convenient to have a lackey who understood them He was so passionately fond of the study of plants, and she encouraged his taste so strongly, that he became a real botanist, and, if he had not died young, might have made himself a name in this department of science, equal to that which he deserved as an honest man. Being serious, even grave, and older than myself, he became to me a kind of mentor, who kept me from many follies, for he inspired me with respect, and I never ventured to forget myself in his presence He made the same impression on his mistress, who knew his good sense, uprightness, and unshaken devotion to herself, and repaid it in kind Claude Anet was, undoubtedly, no ordinary man and the only man of his kind that I have ever seen Slow, sedate, thoughtful, prudent in his behaviour, cold in manner, laconic and sententious in his utterances, when under the influence of his passions he was a prey to a violent impetuosity, which he never showed, but which inwardly devoured him, and never caused him to commit a folly in his life, except one, and that a terrible one—he took a dose of poison. This tragic event took place shortly after my arrival, nothing but this made me aware of the intimacy between him and his mistress; for, unless she had told me herself, I should never have suspected it If devotion, zeal, and loyalty can deserve such a recompense, it was certainly due to him; and the fact that he never abused her confidence proves that he was worthy of it. Their disputes, which were rare, always ended amicably, with the exception of one, which did not terminate so happily. His mistress, in a passion, said something insulting to him, unable to endure the affront, he took counsel with his despair, and finding a bottle of laudanum ready to hand, he swallowed it, and then went quietly to bed, never expecting to wake again. Luckily Madame de Warens, uneasy and agitated herself, while wandering about the house, found the empty bottle, and guessed the rest She flew to his assistance, with shrieks that attracted my attention She confessed everything, implored my assistance, and with much difficulty succeeded in making him bring up the opium. Witnessing this scene, I marvelled at my stupidity in never having entertained the least suspicion of the connection of which she informed me But Claude Anet was so discreet, that keener observers than myself might well have been deceived The reconciliation was of such a nature that I was greatly affected by it, and, from that

time, my esteem for him being increased by a feeling of respect, I became in a manner his pupil, which was by no means to my disadvantage

However, it was not without pain that I discovered that another could live with her on terms of greater intimacy than myself I had never even thought of desiring such a position for myself, but it was hard for me to see it filled by another, and my feeling was a very natural one. Notwithstanding, instead of conceiving an aversion to him who had robbed me of her, I actually found that my attachment to her extended itself to him. Before all things I desired her happiness, and, since he was necessary to it, I was content that he should be happy likewise On his part, he entered completely into his mistress's views, and conceived a sincere friendship for the friend whom she had chosen Without claiming the authority over me to which his position entitled him, he naturally exercised that which his superior intelligence gave him over mine. I never ventured to do anything of which he appeared to disapprove, and he only disapproved of what was bad. Thus we lived in a union which made us all happy, and which could only be dissolved by death. One of the proofs of the excellent character of this admirable woman is, that all those who loved her loved one another Jealousy, even rivalry, submitted to the predominant feeling which she inspired, and I have never seen any of those who surrounded her ill-disposed towards one another Let my readers pause a moment at this panegyric, and if they can think of any other woman of whom they can say the same, I advise them to attach themselves to her, if they value their repose

Here commences, from the time of my arrival at Chambéri to my departure from Paris in 1741, a period of eight or nine years, during which I shall have few events to relate, because my life was as simple as it was pleasant This uniformity was exactly what I most wanted to complete the formation of my character, which continual troubles had prevented from becoming settled. During this precious interval, my miscellaneous and disconnected education acquired consistency, and made me what I have never ceased to be, amidst all the storms which awaited me This development was imperceptible and slow, accompanied by few events worth recording; but, nevertheless, it deserves to be followed out and described

At first, I was almost entirely occupied with my work; the ties of the desk left me scarcely any time to think of anything else The little time I had free was spent with my good mamma;

and, not having even sufficient leisure to read, I felt no inclination to do so But when my duties, having become a kind of routine, occupied my mind less, the feeling of restlessness returned Reading again became necessary, and, as if the desire for it had always been heightened when it was difficult to satisfy, it would have again become a passion with me, as at my master's, had not other inclinations interfered and diverted my attention from it.

Although we did not require a very profound knowledge of arithmetic for our calculations, we required enough to sometimes cause me some trouble To overcome this difficulty, I bought some books on arithmetic, and learned the subject well, for I learned it alone. Practical arithmetic is of wider extent than one imagines, when strict accuracy is aimed at There are calculations of extraordinary length, in which I have sometimes seen skilled geometricians go wrong. Reflection, combined with practice, gives clear ideas, and then one discovers short methods, the invention of which is flattering to one's self-complacency, while their accuracy satisfies the mind, and which lend a charm to a task thankless in itself I threw myself into it with such success that no problem, which was capable of being solved by figures alone, gave me any difficulty; and even now, when all that I have known daily fades from my memory, this accomplishment in part still remains, after an interval of thirty years. A few days ago, when I made a journey to Davenport, being present at my host's house when his children were having their arithmetic lesson, I worked out, without a mistake and with incredible pleasure, an extremely complicated calculation. It seemed to me, as I set down my figures, that I was still at Chambéri in my happy days What a distant recollection!

The colouring of the maps of our geometricians had also given me a taste for drawing I bought some colours, and began to paint flowers and landscapes It was a pity that I found I possessed but little talent for this art, for I was entirely devoted to it I could have spent whole months in the midst of my crayons and pencils without going out. As this occupation occupied too much of my attention, they were compelled to drag me away from it It is always the same with all the pursuits to which I begin to devote myself, they grow upon me, become a passion, and soon I see nothing else in the world but my favourite amusement Age has not cured me of this fault, it has not even diminished it, even while I write this, I sit like an old twaddler, infatuated with another study, which is useless to me and of

which I understand nothing, which even those who have devoted themselves to it during their youth, are obliged to give up at the age when I want to begin it.

At that time, it would have been in its right place The opportunity was favourable, and I had some temptation to make use of it The satisfaction that I saw in Anet's eyes, when he came home loaded with new plants, two or three times nearly made me go out botanising with him. I am almost certain that, if I had only gone once, I should have been captivated by it, and I should, perhaps, now be a famous botanist; for I know no study in the world better suited to my natural tastes than that of plants, and the life which I have now been leading for ten years in the country is hardly anything but a continual botanising, although certainly without purpose, or progress; but, at that time, having no idea of the science of botany, I conceived a kind of contempt—even of aversion—for it, and only considered it an occupation fit for an apothecary Mamma, who was very fond of it, made no other use of it herself; she only looked for common plants, such as she could make use of in her remedies In this manner, botany, chemistry, and anatomy, confused in my mind under the general term medicine, only served to provide me throughout the day with a subject for humorous sarcasms, and, from time to time, brought upon me a box on the ears. Besides, a different and most opposite taste gradually developed itself in me, and soon supplanted all the others, I mean music. I must certainly have been born for this art, since I began to love it from my earliest childhood, and it is the only one that I have loved constantly at all times The remarkable thing is, that an art, for which I was intended by Nature, has nevertheless cost me so much trouble to learn, and that my progress in it has been so slow, that, although I have practised it all my life, I have never been able to sing with any certainty at sight. What at that time made this study particularly a pleasure, was that I could pursue it together with mamma With very different tastes in other respects, we found in music a bond of union, which I gladly made use of She made no objection, I was at that time almost as advanced as she was; after two or three attempts we could decipher an air Sometimes, when I saw her busy round a furnace, I used to say: "Mamma, here is a charming duet, which seems to me just the thing to make your drugs smell of burning" "On my honour," she would reply, "if you make me burn them, I will make you eat them." While the dispute was going on, I pulled her to her piano, where we soon forgot everything else,

the extract of juniper or absinthe was reduced to powder; she smeared my face with it—and how delightful it all was!

It will be seen that, with little time to spare, I had many things to employ it One amusement, however, was worth all the rest.

We lived in a dungeon so stifling, that we were sometimes obliged to go and get some fresh air in the country. Anet persuaded mamma to rent a garden in one of the suburbs, to rear plants Attached to this garden was a pretty little rustic house, which was decently furnished, and a bed put up in it We often had dinner, and I sometimes slept there Imperceptibly, I became infatuated with this little retreat I took a few books there and a number of prints, I spent part of my time in decorating it, and preparing an agreeable surprise for mamma when she walked out there. I sometimes left her, that I might busy my mind with her, and think of her with greater pleasure; this was another whim, which I can neither excuse nor explain, but which I acknowledge, since it was really the case I remember that Madame de Luxembourg once spoke jestingly to me of a man, who used to leave his mistress in order to write to her. I told her that I might very well have been that man, and I might have added that I had sometimes acted like him However, when I was with mamma, I never felt it necessary to leave her, in order to love her more, for, *tête-à-tête* with her, I felt as completely at my ease as if I had been alone, which I have never felt in the presence of anyone else, man or woman, however much attached to them I may have been But she was so often surrounded by people who were by no means congenial to me, that a feeling of annoyance and weariness drove me to my refuge, where I could enjoy her as I wanted her, without fear of being followed by troublesome visitors

In this manner, my time being divided between work, pleasure, and instruction, I led a life of sweetest repose Europe, however, was not so calm as myself France and the Emperor had just declared war, the King of Sardinia had taken part in the quarrel, and the French army was marching through Piedmont to invade Milanese territory. One column passed through Chambéri, amongst others the regiment of Champagne, the colonel of which was the Duc de la Trémouille, to whom I was presented. He was lavish in his promises, and I am quite certain that he never once thought of me again Our little garden was situated just at the end of the suburb through which the troops entered, so that I could enjoy to my heart's content the pleasure of seeing them pass, and I was as eager for the success of this war as if I had had

the greatest interests at stake in it. Hitherto it had not entered my head to think about public affairs; and I began to read the newspapers for the first time, but with such partiality for France, that my heart beat with joy when it gained the least success, while its reverses afflicted me as much as if they had overtaken myself. If this folly had only been transitory, I should not consider it worth speaking of; but it has become so rooted in my heart without any sufficient reason, that when, later, at Paris, I played the part of the enemy of tyrants and the proud republican, I felt, in spite of myself, a secret predilection for this very nation I found servile, and for the government which I pretended to condemn. The amusing thing was that, being ashamed of an inclination so opposed to my principles, I never dared to confess it to anyone, and I rallied the French on their defeats, while my heart bled for them more than their own. I am certainly the only man who, living in the midst of a people who treated him well and whom he worshipped, has assumed amongst them an air of contempt. On my part, this inclination is so disinterested, so powerful, so lasting, and so invincible, that, even after my departure from France, after the storm which its government, magistrates, and writers have vied with one another in stirring up against me, and since it has become the fashion to overwhelm me with undeserved abuse, I have been unable to cure myself of my folly I love them in spite of myself, in spite of their ill-treatment of me

I have long endeavoured to discover the reason of this partiality, and have been unable to find it anywhere except in the occasion that produced it A growing taste for literature gave me a fondness for French books, their authors, and the country of these authors. At the moment when the French army was marching past, I read Brantôme's "Great Captains." My head was full of the Clissons, Bayards, Lautrecs, Colignys, Montmorencys, and Trimouilles, and I loved their descendants as the inheritors of their virtues and their courage In each regiment that passed I thought I beheld again those famous black bands which had formerly performed such heroic deeds in Piedmont. In short, I connected with what I saw the ideas which I drew from my books; my continuous reading, still confined to French authors, nourished my affection for their country, and finally converted it into a blind infatuation, which nothing has been able to overcome. I have later had occasion to remark in the course of my journeys that this impression was not peculiar to myself, and that, exercising more or less influence in all countries upon that part of the

nation which loves reading and cultivates literature, it counterbalanced the general hatred inspired by the conceited manners of the French Their romances, more than their men, win the hearts of the women of all countries, their dramatic masterpieces attract the young to their theatres The fame of the theatres of Paris draws crowds of strangers, who return home their enthusiastic admirers In short, the excellent taste displayed in their literature captivates the minds of all those who have any mind and, during the war which ended so disastrously for them, I have seen their authors and philosophers uphold the honour of the French name, so tarnished by its warriors

I was, then, an ardent Frenchman, and this made me a newsmonger I went with the crowd of gapers to the market-place, to wait for the post; and, sillier than the ass in the fable, I was very anxious to know what master's saddle I should have the honour to carry, for at that time it was declared that we should belong to France, and that Savoy would be exchanged for the territory of Milan However, it must be admitted that I had some reason for anxiety, for, if this war had turned out badly for the allies, mamma's pension would have been in danger But I had full confidence in my good friends, and, this time, in spite of the surprise of M de Broglie, my confidence was not deceived, thanks to the King of Sardinia, whom I had never thought of.

While there was fighting in Italy, there was singing in France. Rameau's operas began to make a stir, and gave a lift to his theoretical works, which, by reason of their obscurity, were within the reach of only a few capacities Having accidentally heard his "Treatise on Harmony" mentioned, I had no rest till I had procured the book. By another accident I fell ill. The malady was an inflammation, which was very violent during the short time it lasted, but my restoration to health was tedious, and I was unable to go out for a month. During this period, I worked at, I devoured my "Treatise on Harmony", but it was so long, so diffuse, and so badly arranged, that I felt it would take me a considerable time to study and disentangle it. I suspended my efforts, and refreshed my eyes with music The cantatas of Bernier, which I practised, were never out of my mind I learned four or five of them by heart, amongst others, *The Sleeping Cupids*, which I have never seen again since then, and which I still remember almost perfectly, and also *Cupid Stung by a Bee*, a very pretty cantata by Clérambault, which I learned almost at the same time

To confirm my passion, a young organist, called the Abbé

Palais, arrived from Val-d'Aost, a good musician, a good fellow, and an excellent accompanist. I made his acquaintance, and we immediately became inseparable. He had been the pupil of an Italian monk, a fine organist. He spoke to me of his principles of music, which I compared with those of my Rameau;[1] I filled my head with harmony, accompaniments, and chords. My ear required training for all that, and I proposed to mamma to give a little concert every month, to which she agreed. I was so full of this concert, that, day and night, I thought of nothing else; and it really occupied a considerable part of my time to arrange the music, the accompanists, and instruments, to write out the parts, and so forth. Mamma sang; Père Caton—of whom I have already spoken, and of whom I shall have occasion to speak again—sang also; M. Roche, a dancing-master, and his son played the violin; M. Canavas, a Piedmontese musician, who was employed in the Survey, and has since married and settled at Paris, played the violoncello; the Abbé Palais accompanied on the piano, and I had the honour of conducting with my baton. It may be imagined how delightful it was! Not quite like the concerts at M. de Treytorens's, but nearly so.

This little concert given by Madame de Warens, a new convert, who lived, as was reported, on the King's charity, gave offence to the band of devotees; but for many worthy people it was an agreeable amusement. It would not easily be guessed whom I placed at the head of these on this occasion. It was a monk, but a monk, talented and even amiable, whose later misfortunes keenly affected me, and whose memory, connected as it is with that of my happy days, is still dear to me. The monk in question was Père Caton, a Franciscan, who, conjointly with Comte Dortan, had caused the music of the poor "Kitten" to be confiscated at Lyons, which was not the most worthy incident in his life. He was a Bachelor of Sorbonne; he had lived a long time in the highest circles in Paris, and was an especial favourite with the Marquis d'Antremont, at that time Sardinian ambassador. He was tall, well built, with a full face and prominent eyes, black hair, which curled naturally over his forehead, and a manner at once noble, frank, and modest; his appearance was simple and pleasing, without the hypocritical or impudent attitude of a monk, or the haughty demeanour of a man of fashion, although he was one; he displayed only the assurance of an honourable man, who, without blushing for his cloth, respects himself and always feels himself in his proper place in honourable company. Although he was not very learned for a doctor, he was very accomplished for a

man of the world ; and, never eager to display his knowledge, he made use of it so opportunely, that he was credited with more than he really possessed Having lived much in society, he had paid more attention to agreeable accomplishments than to solid learning He was witty, wrote verses, talked well, sang better, had a fine voice, and played the organ and piano This was more than enough to make him sought after, as indeed he was , but so little did this cause him to neglect the duties of his position, that, in spite of jealous rivals, he was chosen *Définiteur*[1] of his province, in other words, one of the highest dignitaries of the order.

Père Caton made mamma's acquaintance at the Marquis d'Antremont's He heard our concerts spoken of, and expressed a desire to take part in them , he did so, and made them delightful. We soon became attached by our mutual taste for music, which, with both of us, was a lively passion, the only difference being that he was really a musician, while I was only a bungler We used to go and play in his room together with Canavas and the Abbé Palais, and sometimes, on feast days, we had music on his organ We often shared his little table at dinner , for—a thing surprising in a monk—he was liberal, profuse, and fond of the pleasures of the table without being a glutton On our concert days, he stayed to supper with mamma These suppers were very gay and very pleasant We spoke as we thought, and sang duets ; I was in my element, and displayed my wit and humour , Père Caton was delightful, mamma was adorable ; the Abbé Palais, with his deep voice, was the butt of all Sweet moments of youthful folly, how long is it since you have departed ?

As I shall have no further occasion to speak of this poor Père Caton, let me finish his melancholy story in a few words The other monks, jealous, or rather, furious, at seeing in him good qualities and a refinement of manners which had nothing in common with monastic debauchery, conceived a violent hatred for him, since he was not as hateful as themselves Their leaders combined against him, and stirred up the inferior monks who envied his position, and who had hitherto not dared to look at him. They heaped a thousand insults upon him, deprived him of his office, took away his room, which he had furnished with taste, although quite simply, and banished him I know not whither ; at last, these wretches so overwhelmed him with insults, that his honourable and justly proud soul was unable to withstand them , and he who had been the delight of the most agree-

[1] *Définiteur* assessor to the head of his order

able society, died of grief on a miserable bed, in some cell or dungeon, regretted and lamented by all the worthy people who had known him and found no other fault in him, except that of being a monk.

Living in this manner, I soon became entirely absorbed by music, and found it impossible to think of anything else. I never went to my desk willingly; the restraint and constant hard work made it an unendurable torture, and at last I expressed a wish to throw up my employment, in order to devote myself entirely to music. It may be imagined that this folly on my part did not escape opposition. To leave a respectable situation and a certain salary in order to run after uncertain pupils, was too foolish a plan to meet with mamma's approval. Even if my future success should prove as great as I imagined, it was fixing very humble limits to my ambition, to confine myself for life to the position of a musician. She, whose plans for me were all ambitious, and who no longer judged me entirely in accordance with M. d'Aubonne's verdict, was sorry to see me seriously occupied with a talent which she regarded as unprofitable, and often repeated to me the provincial saying, which is less applicable in Paris, "He who sings and dances well, has a profession which does not lead to much." On the other hand, she saw me carried away by an irresistible inclination; my passion for music was becoming a regular madness, and there was reason to fear that my work might suffer from my distractions, and that this might cause me to be dismissed, which would be far worse than voluntary resignation. Again, I pointed out to her that my employment was only temporary, that I should be obliged to do something for a livelihood, and that it was far safer to acquire by practice a thorough knowledge of the art to which my tastes inclined me and which she had chosen for me, than to put myself at the mercy of patrons, or to try something fresh which might not succeed, and might leave me, when I was too old to learn, without the means of earning my bread. At last, I extorted her consent more by dint of importunities and caresses than arguments which she considered satisfactory. I immediately ran to M. Coccelli, general manager of the Survey, to resign my appointment, as proudly as if I had performed a most heroic action; and I voluntarily resigned my situation, without cause, reason, or excuse, with as much and even greater joy than I had accepted it less than two years before.

This step, utterly foolish as it was, procured for me in the country a certain consideration which was useful to me. Some imagined that I possessed means which I did not possess; others,

seeing me entirely devoted to music, estimated my talents by the sacrifice that I had made, and believed that, with so much passion for this art, I must really possess a superior knowledge of it In the country of the blind the one-eyed are kings; I passed for a good master, since all the rest were bad Besides, since I really possessed a certain taste for singing, and was also favoured by my age and personal appearance, I soon had more lady pupils than were necessary to make up the pay I had received as a clerk

It is certain that, as far as a pleasant life was concerned, it would not have been possible for anyone to pass more rapidly from one extreme to the other At the Survey, occupied for eight hours daily with the most disagreeable employment, amongst people still more disagreeable, shut up in a gloomy office, poisoned by the breath and perspiration of a number of clods, most of them dirty and unkempt, I was sometimes so overcome by the exertion, smell, restraint and weariness, that I felt quite giddy In place of this, I was suddenly launched into the fashionable world, admitted and sought after in the best houses, everywhere graciously received, caressed, and fêted, amiable young ladies, gaily dressed, awaited my arrival, and received me with eagerness, I saw nothing but enchanting objects, I smelt nothing but the perfume of roses and orange-flowers, found nothing but singing, gossip, laughter and amusement, I only left one house to find the same in another It will be agreed that, the other advantages being equal, there could be no hesitation in the choice. I was so satisfied with mine, that I never once repented it, and I do not regret it even now, when I weigh in the scale of reason the actions of my life, and am free from the not very sensible motives which led me to make it.

This was almost the only time that I was not deceived in my expectations, when I only obeyed my inclinations The affable and sociable disposition, the easy-going temperament of the inhabitants of this country rendered my intercourse with the world agreeable, and the liking I then conceived for it has clearly proved to me that, if I do not like society, it is society's fault rather than mine

It is to be regretted that the Savoyards are not rich, or, perhaps, it would be still more to be regretted if they were, for, such as they are, they are the best and most sociable people that I know. If there is a little city in the world where it is possible to enjoy the pleasures of life in agreeable and safe intercourse, it is Chambéri The noble families of the province, who assemble there, have only enough to live on, not enough to advance them-

selves, and, being unable to indulge in ambitious projects, are obliged to follow the counsel of Cineas[1] In youth, they devote themselves to military service, and return to spend their old age in peace at home Honour and reason have an equal share in this distribution of their lives. The women are beautiful, without having any need to be so, they possess all those qualities which can give beauty its value, and even supply its place It is remarkable that I, whose profession brought me into contact with so many young girls, do not remember to have ever seen one in Chambéri who was not charming It will be said that I was inclined to find them so, and there may be some truth in that, but I had no need to add anything of my own. In truth, I cannot think of my young pupils without pleasure Why, when I mention here the most amiable of them, can I not reinstate them and myself together in those happy times which we then enjoyed, those sweet and innocent moments, which we spent together? The first was Mademoiselle de Mellarède, my neighbour, the sister of M. Gaime's pupil She was a lively brunette, full of tender vivacity and grace, and free from thoughtlessness. Like most girls of her age, she was rather thin, but her bright eyes, her slender figure, and her attractive manner needed no fulness to add to her charm I used to go to her in the morning, when she was generally in deshabille, without any headdress except her hair, carelessly pinned up and set off by a few flowers which she placed there on my arrival, and which were taken off when I left, for her hair to be dressed I am more afraid of a pretty young woman in deshabille than of anything else in the world, I should fear them a hundred times less in full dress, as Mademoiselle de Menthon, to whose house I went in the afternoon, always was She made upon me an equally pleasing but entirely different impression Her hair was very light; she was very slight, very shy, and very fair, her voice was clear, correct, and melodious, but she was afraid of employing its full compass She had a scar on her bosom where she had been scalded by some boiling water, which was only partly hidden by a neckerchief of blue chenille. This mark sometimes drew my attention to the place, and, in a short time, no longer on account of the scar Mademoiselle de Challes, another of my neighbours, was fully developed, tall, well made, and rather stout She had been very pretty, but was no longer a beauty; but she deserves notice on account of her graceful manners, even temper, and good disposition Her sister, Madame de Charly, the prettiest woman in Chambéri, no

[1] The minister of Pyrrhus, King of Epirus

longer learned music, but I gave lessons to her daughter, who was still quite young, and whose growing beauty gave promise of equalling that of her mother, had she not unfortunately been somewhat red-haired. At the Convent of the Visitation I gave lessons to a young French lady, whose name I have forgotten, but who deserves a place in the list of my favourite pupils. She had adopted the slow and drawling tones of the nuns, and in this drawling tone made some very witty remarks, which seemed quite out of harmony with her manner For the rest, she was idle, not caring to take pains to show her wit, which was a favour she did not grant to everyone It was only after a month or two, during which I had given her lessons and she had been very idle, that she bethought herself of this expedient to make me more punctual, a thing which I have never been able to persuade myself to be. I liked my lessons while I was giving them ; but I did not like the idea of being obliged to attend, or being tied to time ; restraint and subjection of any kind are to me at all times unbearable ; they would make me hate even pleasure itself It is said that, amongst the Mahommedans, a man goes through the streets at daybreak, ordering husbands to do their duty to their wives I should be a poor Turk at that hour

I also had some pupils among the middle classes, amongst others, one who was the indirect cause of a change in my relations, of which I have to speak, since I must tell everything She was a grocer's daughter, named Mademoiselle Lard ; a perfect model for a Greek statue, and whom I should quote as the most beautiful girl I have ever seen, if true beauty could exist without life and soul Her indifference, coldness, and want of feeling were almost incredible It was as impossible to please as it was to annoy her ; and I am convinced that, if any man had made an attempt upon her virtue, she would have allowed him to succeed, not from inclination, but from sheer stupidity Her mother, who did not wish to run the risk, never left her for a moment In having her taught singing, in providing her with a young master, she did all she could to rouse her, but without success While the master tried to fascinate the daughter, the mother tried to fascinate the master, with equally bad success Madame Lard united with her natural vivacity all the sprightliness which her daughter should have possessed She was a lively, pretty little woman, although her features were somewhat irregular and marked with the small-pox She had small, fiery eyes, which were rather red, and nearly always sore Every morning, on my arrival, I found my coffee and cream ready, the mother never

failed to salute me with a hearty kiss on the lips, which I should have liked to return to the daughter, merely out of curiosity to see how she would have taken it All this was done so simply and naturally, that, even when M Lard was there, the kissing and caressing went on as usual He was a good fellow, the true father of his daughter, whom his wife never deceived, since she had no need to do so.

I submitted to all these caresses with my usual stupidity, treating them simply as tokens of friendship Sometimes they became troublesome, for lively Madame Lard always exacted her rights, and if, in the course of the day, I had passed the shop without stopping, it would have created a disturbance When I was in a hurry, I was obliged to go round by another street, for I well knew that it was not so easy a matter to get out of her house as to enter it.

Madame Lard showed me too much attention for me to show none to her These attentions touched me greatly I spoke about them to mamma, as something which was no secret, and, even if there had been any mystery, I should have spoken to her all the same, for it would have been impossible for me to keep a secret of any kind from her, my heart was as open before her as in the sight of heaven She did not consider the matter quite as harmless as I did She saw advances where I had only seen friendship, she thought that, if Madame Lard made it a point of honour not to leave me as great a fool as she had found me, she would somehow or other succeed in making herself understood, and, apart from the consideration that it was not fair that another woman should undertake the instruction of her pupil, she had motives, which were more worthy of her, in a desire to protect me from the snares to which my age and calling exposed me At the same time, a more dangerous snare was set for me, which I indeed escaped, but which showed her that the dangers, which continually threatened me, rendered necessary all the measures of protection which she could employ

The Comtesse de Menthon, the mother of one of my pupils, was a woman of great wit, and had the reputation of being equally malicious. It was reported that she had caused several quarrels, amongst others, one which had had fatal consequences for the house of Antremont Mamma was sufficiently intimate with her to be acquainted with her character, having quite innocently taken the fancy of someone upon whom Madame de Menthon had designs, mamma was charged by her with the offence of the preference shown towards her, although she had neither sought nor

accepted it; and, from that time, Madame de Menthon sought to do her rival several ill turns, none of which succeeded By way of sample, I will relate one of the most laughable They were together in the country, with several gentlemen of the neighbourhood, amongst whom was the suitor in question Madame de Menthon one day told one of these gentlemen that Madame de Warens was very affected, and she had no taste, dressed badly, and kept her bosom covered like a tradesman's wife. "As for the last point," answered the gentleman, who was fond of a joke, "she has her reasons for it, I know she has a scar on her breast, just like an ugly rat, so perfectly natural that it looks as if it was moving" Hatred, like love, causes credulity. Madame de Menthon resolved to make capital out of this discovery, and one day, when mamma was playing cards with the lady's ungrateful favourite, she seized the opportunity to step behind her rival, and, almost upsetting her chair, cleverly turned back her neckerchief; but, instead of the large rat, the gentleman saw something very different, which it was easier to see than to forget, and this was certainly not what the lady had intended.

I was not calculated to attract Madame de Menthon, who only liked to see brilliant company around her, nevertheless, she paid me some attention, not on account of my personal appearance, about which she certainly did not trouble herself, but because of my supposed wit, which might have made me serviceable to her She had a lively taste for satire, and was fond of composing songs and verses upon those who displeased her If she had found me sufficiently gifted to assist her in composing her verses, and sufficiently obliging to write them, between us we should soon have turned Chambéri upside down. These lampoons would have been traced back to their source, Madame de Menthon would have got out of it by sacrificing me, and I should, perhaps, have been imprisoned for the rest of my life, as a reward for playing the Apollo of the ladies

Happily, nothing of the kind happened Madame de Menthon kept me to dinner two or three times, to make me talk, and found that I was only a fool I was conscious of this myself, and sighed over it, envying the accomplishments of my friend Venture, whereas I ought to have been grateful to my stupidity for saving me from danger. I continued her daughter's singing-master, and nothing more, but I lived peacefully, and was always welcome in Chambéri, which was far better than being considered a wit by her, and a serpent by everybody else

Be that as it may, mamma saw that, in order to rescue me from

the perils of my youth, she must treat me as a man, which she immediately proceeded to do, but in the most singular manner that ever occurred to a woman in similar circumstances. I found her manner more serious, and her utterances more moral than usual. The playful gaiety, which was usually mingled with her advice, was all at once succeeded by a sustained gravity, neither familiar nor severe, which seemed to pave the way for an explanation. After having in vain asked myself the reason of this change, I asked her, which was just what she expected. She proposed a walk in the little garden on the following day; the next morning found us there. She had taken precautions that we should be left undisturbed all day, and employed the time in preparing me for the kindness which she wished to show me, not, as another woman would have done, by artifices and coquetry, but by language full of feeling and good sense, better calculated to instruct than to seduce me, which appealed rather to my heart than my senses. But, however admirable and useful the words she addressed to me may have been, although they were anything but cold and mournful, I did not listen to them with all the attention they deserved, and did not impress them on my memory, as I should have done at any other time. The manner in which she began, the appearance of careful preparation had disquieted me; while she was speaking, I was dreamy and distracted, thinking less of what she was saying than of what she wanted; and, as soon as I understood, which was by no means easy, the novelty of the idea, which had never once entered my head all the time I had been living with her, it so completely took possession of me, that I was no longer in a state to pay attention to what she said to me. I only thought of her, and did not listen to her.

Most instructors are liable to the perverse idea, which I have not avoided myself in my "Émile," of making young people attentive to that which they desire to impress upon them, by revealing to them the prospect of something in the highest degree attractive. Struck by the object held before him, a young man devotes his attention to that exclusively, and, leaping lightly over your introductory discourses, makes straight for the goal towards which you are leading him too slowly for his liking. If it be desired to make him attentive, he must not be allowed to go too far ahead; and it was just in this particular that mamma showed her want of judgment. With characteristic singularity, which accorded with her systematic mind, she took the superfluous precaution of attaching conditions; but, as soon as I saw

their reward, I no longer listened to them, and hastened to agree to everything I even doubt whether there is a man in the world sufficiently honest and courageous to make a bargain in a similar case, or a woman capable of pardoning him, if he ventured to do so. In consequence of the same singularity, she attached to the agreement the most solemn formalities, and gave me eight days to think over them, which, like a hypocrite, I assured her I did not require; for, to crown the singularity of the whole affair, I was really glad of the respite, so greatly had the novelty of these ideas struck me, and so disordered did I feel the state of my own to be, that I wanted time to set them in order

It will be imagined that those eight days seemed eight centuries to me, on the contrary, I could have wished that they had really lasted as long I do not know how to describe my condition; it was a kind of fright mingled with impatience, during which I was so afraid of what I longed for, that I sometimes seriously endeavoured to think of some decent way of avoiding the promised happiness Consider my ardent and lascivious temperament, my heated blood, my heart intoxicated with love, my vigorous health, my age Remember that, in this condition, thirsting after women, I had never yet touched one, that imagination, need, vanity, and curiosity, all combined to devour me with the burning desire of being a man and showing myself one Add to this, above all—for it must never be forgotten—that my tender and lively attachment to her, far from diminishing, had only become warmer every day, that I was never happy except with her, that I never left her except to think of her, that my heart was full, not only of her goodness and amiability, but of her sex, her form, her person, in a word, of her, under every aspect in which she could be dear to me Do not imagine, that, because she was ten or twelve years older than myself, she had either grown old, or appeared so to me During the five or six years since the first sight of her had so enchanted me, she had really altered very little, and, in my eyes, not at all She had always appeared charming to me, and, at that time, everyone still considered her so Her figure alone had become a little stouter In other respects, it was the same eye, the same complexion, the same bosom, the same features, the same beautiful fair hair, the same cheerfulness, even the voice was the same, the silvery voice of youth, which always made so deep an impression upon me, that, even now, I cannot hear without emotion the tones of a pretty girlish voice.

What I had to fear in the expectation of possessing one who

was so dear to me, was naturally the anticipation of it, and the inability to control my desires and imagination sufficiently to remain master of myself. It will be seen that, at an advanced age, the mere idea of certain trifling favours which awaited me in the company of the person I loved, heated my blood to such a degree that it was impossible for me to make with impunity the short journey which separated me from her. How then was it that, in the flower of my youth, I felt so little eagerness for the first enjoyment? How was it that I could see the hour approach with more pain than pleasure? How was it that, instead of the rapture which should have intoxicated me, I almost felt repugnance and fear? There is no doubt that, if I had been able to escape my happiness with decency, I should have done so with all my heart. I have promised singularities in the history of my attachment to her; this is surely one which would never have been expected.

The reader, already disgusted, is doubtless of opinion that, being already possessed by another man, she degraded herself in my eyes by distributing her favours, and that a feeling of disesteem cooled those with which she had inspired me. He is mistaken. This distribution was certainly very painful to me, as much in consequence of a very natural feeling of delicacy as because I really considered it unworthy of her and myself; but it never altered my feelings towards her, and I can swear that I never loved her more tenderly than when I had so little desire to possess her. I knew too well her modest heart and her cold temperament to think for a moment that sensual pleasure had anything to do with this abandonment of herself; I was perfectly convinced that nothing but anxiety to save me from dangers that were otherwise almost inevitable and to preserve me entirely for myself and my duties, caused her to violate a duty which she did not regard in the same light as other women, as will be shown later. I pitied her and pitied myself. I should have liked to say to her: "No, mamma, it is not necessary; I will answer for myself without that." But I did not dare to do so—first, because it was not a thing to say, and, in the second place, because in the main I felt that it was not true, and that, in reality, there was only *one* woman who could protect me against other women and secure me against temptations. Without desiring to possess her, I was very glad that she prevented me from desiring the possession of other women, to such an extent did I look upon everything as a misfortune which would draw me away from her. Our long-continued and innocent intercourse, far from weakening

my feelings for her, had strengthened them, but, at the same time, had given them a different turn, which made them more affectionate, more tender perhaps, but also less sensual. Having so long called her mamma, having enjoyed with her the intimacy of a son, I had become accustomed to look upon myself as one I believe that this was really the cause of the little eagerness I felt to possess her, although she was so dear to me I well remember that my early feelings, without being livelier, were more sensual At Annecy, I was intoxicated, at Chambéri, I was no longer so I still loved her as passionately as possible, but I loved her more for her own sake than for my own, or, at least, I sought happiness with her, rather than enjoyment, she was for me more than a sister, more than a mother, more than a friend, even more than a mistress, and for that very reason she was not a mistress for me In short, I loved her too well to desire to possess her, that is most clearly prominent in my ideas

The day, more dreaded than wished for, at length arrived I promised everything, and kept my word My heart sealed all my vows, without desiring their reward However, I obtained it For the first time I found myself in the arms of a woman, a woman whom I adored Was I happy? No, I tasted pleasure A certain unconquerable feeling of melancholy poisoned its charm, I felt as if I had been guilty of incest Two or three times, while pressing her in ecstasy to my arms, I wetted her bosom with my tears She, on the other hand, was neither sad nor excited, she was tender and calm As she was by no means sensual and had not looked for enjoyment, she felt no gratification, and never experienced remorse

I repeat it: all her faults were due to her errors, none to her passions She was well born, her heart was pure, she loved propriety, her inclinations were upright and virtuous, her taste was refined, she was formed for an elegance of manners which she always loved but never followed, because, instead of listening to her heart, which always guided her aright, she listened to her reason, which guided her wrongly, for when the latter is led astray by false principles, these are always belied by its real feelings, but, unfortunately, she rather prided herself on her philosophy, and the morals which she drew from it corrupted those which her heart dictated.

M de Tavel, her first lover, was her instructor in philosophy, and the principles which he taught her were those which he found necessary, in order to seduce her Finding her attached to her

husband, devoted to her duties, always cold, calculating, and inaccessible to sensual feelings, he endeavoured to reach her by sophistries, and succeeded in convincing her that the duties, to which she was so attached, were so much catechism-nonsense, intended solely for the amusement of children, that the union of the sexes was in itself a matter of the greatest indifference, that conjugal fidelity was merely an apparent obligation, the inner morality of which only had reference to public opinion, that the husband's repose was the only rule of duty which the wife need respect, so that secret acts of unfaithfulness, being nothing to him against whom they were committed, were equally nothing to the conscience, in short, he persuaded her that the thing was nothing in itself, that only scandal called it into existence, and that every woman who appeared virtuous owed it to that alone. In this manner the wretch attained his object, by corrupting the mind of a child whose heart he had been unable to corrupt He was punished for it by an all-devouring jealousy, being convinced that she treated him as he had persuaded her to treat her husband. I do not know whether he was mistaken in this The minister Perret was supposed to have been his successor All I know is, that the cold temperament of this young woman, which ought to have protected her against this system, was just what subsequently prevented her from abandoning it She could not conceive that anyone should attach such importance to that which possessed no importance for her She never honoured by the name of virtue an abstinence which cost her so little.

She hardly ever misused these false principles for her own sake, but she misused them for the sake of others, and that in consequence of another maxim almost equally false, but more in harmony with the goodness of her heart. She always believed that nothing attached a man so strongly to a woman as possession, and, although her love for her friends was only friendship, it was a friendship so tender, that she employed all possible means at her disposal to attach them more strongly to her. The remarkable thing is, that she nearly always succeeded She was so truly amiable, that, the greater the intimacy in which one lived with her, the more one found fresh reasons for loving her. Another thing worthy of notice is that, after her first weakness, she rarely bestowed her favours except upon the unfortunate, persons of distinction spent their labour upon her in vain, but, is she once began to feel sympathy for a man, he must have been little deserving of love if she did not end by loving him. If she

sometimes chose those who were unworthy of her, the blame rested, not on any low inclinations, which were far removed from her noble heart, but only on her too generous, too kindly, too compassionate, and too feeling disposition, which she did not always control with sufficient judgment.

If some false principles led her astray, how many admirable ones did she possess, to which she always remained constant! By how many virtues did she make up for her weaknesses, if those errors can be so called, with which the senses had so little to do! The same man, who deceived her in one point, instructed her admirably in a thousand others; and, as her passions were not so unruly as to prevent her from following her reason, she took the right path when her sophisms did not mislead her. Her motives, even in her errors, were praiseworthy, owing to her mistaken ideas, she might do wrong, but she was incapable of doing so wilfully She abhorred duplicity and lying; she was just, fair, humane, disinterested, faithful to her word, her friends, and the duties which she regarded as such, incapable of revenge or hatred, without the least idea that there was any merit in forgiveness Finally, to return to those qualities which less admit of excuse, without knowing how to estimate the value of her favours, she never made a common trade of them; she was lavish of them, but she never sold them, although she was always at her wit's end how to live, and I venture to assert, that if Socrates could esteem Aspasia, he would have respected Madame de Warens

I know beforehand, that, when I ascribe to her a sensitive disposition and a cold temperament, I shall, as usual, be accused of contradiction, and with as much reason It may be that Nature was wrong, and that this combination ought not to have existed; I only know that it did exist All who have known Madame de Warens, many of whom are still alive, know well that this was the case I will even venture to add, that she never knew but *one* real pleasure in life—to procure enjoyment for those whom she loved Anyone is at liberty to judge of that as he pleases, and learnedly prove that it is not true My duty is to state the truth, not to make people believe it

By degrees I became acquainted with all I have just said in the course of the conversations which succeeded our union, and which alone rendered it delightful. She had been right in hoping that her complaisance would be useful to me, I derived great advantages from it as regards my instruction Hitherto, she had only spoken to me of myself alone as if she had been talking to a

child. She now began to treat me as a man, and spoke to me of herself. All that she said to me was so interesting, and I felt so touched by it, that, when I reflected, I derived greater advantage from these confidences than from her instructions When we truly feel that the heart speaks, our own opens to receive its confidences, and all the morality of a pedagogue will never be worth the tender and loving chatter of a clever woman, who has gained our affection.

The intimate terms on which I lived with her afforded her the opportunity of forming a more favourable estimate of me than before, she was of opinion that, in spite of my awkward manner, I was worth being trained for the world, and that, if I one day appeared on a certain footing, I should be in a position to make my way With this idea, she devoted herself, not only to forming my judgment, but also my appearance and manners, in order to make me amiable as well as estimable, and, if it is true that worldly success is compatible with virtue—which for my part I do not believe—I am at least convinced, that there is no other way to such an end than that which she had taken and wished to teach me For Madame de Warens understood mankind, and understood, in a high degree, the art of dealing with them without falsehood and without indiscretion, without deceiving or offending them But she taught this art rather by her character than by her lessons; she knew better how to practise than explain it, and I was of all men in the world the least capable of learning it Thus her efforts in this direction were nearly all labour lost, as well as the trouble she took to provide me with fencing and dancing-masters Although supple and of a good figure, I could never learn to dance a minuet. Owing to my corns, I had contracted the habit of walking on my heels, of which Roche could never cure me, and, in spite of my active appearance, I have never been able to jump an ordinary ditch It was worse at the fencing-school. After three months' instruction I was still obliged to confine myself to parrying, without being able to deliver an attack, my wrist was not supple enough, or my arm sufficiently firm, to hold my foil, whenever my master chose to make it fly out of my hand In addition to this, I had a mortal aversion to this exercise, and to the master who attempted to teach me. I could never have believed that a man could be so proud of being able to kill another In order to bring his commanding genius within my reach, he always explained himself by comparisons drawn from music, about which he knew nothing He discovered striking analogies between a thrust in

tierce and carte and the musical intervals of the same name. When he intended to make a feint, he told me to look out for a *dièse*,[1] because a *dièse* was formerly called a *feinte*; when he had knocked the foil out of my hand, he used to say, with a grin, that it was a *pause*. In short, I have never in my life beheld a more insufferable pedant than this wretched fellow with his plumes and his leather stomacher.

I consequently made little progress in these exercises, which I soon gave up from sheer disgust; but I succeeded far better in a more useful art—that of being content with my lot, and not desiring one more brilliant, for which I began to feel that I was not born. Entirely devoted to the desire of making mamma's life happy, I always felt greater pleasure in her company; and, when I was obliged to leave her and hurry into the town, in spite of my passion for music, I began to feel the restraint imposed upon me by my lessons.

I do not know whether Claude Anet was aware of the intimacy of our relations. I have reason to believe that it did not escape his notice. He was very quick-witted, but very discreet; he never said what he did not think, but he did not always say what he thought. Without giving me the least hint that he knew about it, he seemed to show by his conduct that he did. This conduct was certainly not due to any lowness of disposition, but to the fact that, having adopted his mistress's principles, he could not disapprove if she acted in accordance with them. Although no older than she was, he was so mature and serious, that he looked upon us almost as two children, who deserved to be indulged, and both of us regarded him as a man worthy of respect, whose esteem we had to conciliate. It was not until she had been unfaithful to him, that I understood the extent of the attachment that she felt for him. Since she knew that I only felt, thought and breathed through her, she showed me how much she loved him, in order that I might feel the same affection for him, and she laid less stress upon her friendship than upon her esteem for him, since this was the feeling which I was capable of sharing most fully. How often did she move our hearts, and make us embrace with tears, at the same time telling us that we were both necessary to her happiness in life! Let not those women who read this laugh maliciously. With her peculiar temperament, there was nothing suspicious about this necessity; it was solely the necessity of her heart.

Thus a companionship was established between us, of which

[1] Mus., sharp.

there is, perhaps, no other example upon earth All our wishes, cares, and inclinations were in common; none of them went beyond our little circle The habit of living together, to the exclusion of the rest of the world, became so strong, that if, during the course of our meals, one of the three was absent, or a fourth came in, everything was upset, and, in spite of our special bonds of attachment, our *tête-à-têtes* were not so sweet as our party of three What prevented all restraint between us was an extreme mutual confidence, and what prevented weariness was the fact that we were all constantly employed. Mamma, always planning and always active, allowed neither of us to be idle, and, besides, we each of us had enough to do on our own account, to keep our time fully occupied In my opinion, want of occupation is equally the scourge of society and solitude Nothing narrows the mind more, nothing begets more nothings—gossip, tittle-tattle, bickering, and lies—than for people to be eternally shut up, opposite one another, in the same room, reduced, for the want of anything else to do, to the necessity of chattering incessantly When everyone is busy, people only speak when they have something to say, but, when doing nothing, they are absolutely obliged to keep talking, which is the most wearisome and the most dangerous kind of constraint I even venture to go further and maintain that, in order to make company really agreeable, not only must everybody be doing something, but something that requires a certain amount of attention Knitting is as bad as doing nothing, and it takes as much trouble to amuse a woman who is knitting, as one who is sitting with her arms folded Embroidering is different, she is sufficiently occupied to fill up the intervals of silence What is disgusting and ridiculous, is to see, in the meantime, a dozen overgrown hobble-de-hoys get up, sit down again, walk backwards and forwards, turn round on their heels, move the porcelain chimney-ornaments about, and rack their brains in order to keep up an inexhaustible flow of words—a charming occupation truly! Such people, whatever they may do, will always be a burden to themselves and others When I was at Motiers, I used to go to my neighbours' houses to make stay-laces; if I went back into the world, I should always carry a cup and ball in my pocket, and amuse myself with it all day, to avoid being obliged to speak when I have nothing to say If everyone did the same, men would become less spiteful, their intercourse would become safer, and, in my opinion, more agreeable In short, let wits laugh if they please, but I maintain that the only lesson of morality within

the reach of the present generation is the morality of the cup and ball

Besides, we were not allowed much time for taking precautions against *ennui* when by ourselves, the crowds of troublesome visitors caused us too much weariness to allow us to feel any when we were left to ourselves The feeling of impatience, with which they had formerly inspired me, had not diminished, and the only difference was, that I had less time to abandon myself to it Poor mamma had not lost her old fancy for schemes and systems, on the contrary, the more pressing her domestic embarrassments became, the more she abandoned herself to visionary projects, in order to meet them, the smaller her present resources, the greater she imagined them in the future Advancing years only strengthened her in this folly, and, in proportion as she lost the taste for the pleasures of the world and youth, she supplied its place by a mania for secrets and schemes The house was never free from quacks, manufacturers, alchemists, and promoters of all kinds, who flung millions about them, and ended by being in want of a crown-piece. None of them left her empty-handed, and it has always amazed me, how she was able to support such extravagant expenditure without exhausting her means and the patience of her creditors

The scheme with which she was most occupied at the time of which I am speaking, and which was not the most unreasonable that she had formed, was to establish at Chambéri a royal botanical garden with a paid demonstrator, it will be guessed for whom this post had already been designed. The position of this town, in the midst of the Alps, was excellently adapted for botanical purposes, and mamma, who always tried to assist one scheme by another, combined with it the idea of a college of pharmacy, which really seemed likely to be very useful in so poor a country, where apothecaries are almost the only medical men The retirement of Grossi, the royal physician in ordinary, to Chambéri, after the death of King Victor, seemed to her to be very favourable to this idea, or, perhaps, suggested it However that may be, she laid herself out to flatter Grossi, who was by no means an easy subject, he was certainly the most sarcastic and brutal fellow that I have ever known The reader will be able to judge of his character by two or three specimens of it, which I will mention

One day, he was in consultation with some other physicians, one of whom had been summoned from Annecy, and was the patient's usual medical attendant This young man, who pos-

sessed little tact for a physician, ventured to disagree with Grossi's opinion The latter, by way of reply, simply asked him when he was going back, which way he meant to go, and by what conveyance he travelled The other, having satisfied Grossi on these points, asked him in his turn whether he could do anything for him "Nothing, nothing," said Grossi, "except that I intend to sit at a window while you are passing, to have the pleasure of seeing an ass riding on horseback" He was as mean as he was wealthy and hard-hearted One of his friends once asked him to lend him some money on good security "My friend," said he, seizing his arm and grinding his teeth, "if St Peter himself came down from heaven to borrow ten pistoles from me, and offered me the Trinity as sureties, I would not lend them to him" One day, being invited to dinner with Comte Picon, Governor of Savoy, who was a very religious man, he arrived before the time; and his Excellency, who was busy telling his beads, proposed the same amusement to him. Not knowing exactly what to answer, he made a fearful grimace and knelt down, but he had scarcely recited two *Aves*, when, unable to endure it any longer, he hastily got up, took his stick, and went off without saying a word Comte Picon ran after him, crying, "M. Grossi! M Grossi! stop, stop! there is an excellent red partridge on the spit!" "Monsieur le Comte," replied the other, turning round, "I would not stay if you were to set a roasted angel before me" Such was the chief physician, M Grossi, whom mamma took in hand, and succeeded in taming Although extremely busy, he was in the habit of coming to see her very frequently, conceived a friendship for Anet, showed that he thought highly of his learning, spoke of him in terms of esteem, and, what one would not have expected from such a bear, treated him with studious respect, to obliterate the impressions of the past. For, although Anet was no longer on the footing of a servant, it was known that he had formerly been one, and it needed nothing less than the example and authority of the chief physician, to make people treat him in a manner which they would certainly not have adopted from anyone else Claude Anet, with his black coat, well-combed wig, serious and respectable demeanour, prudent and careful behaviour, a tolerably extensive knowledge of botany and medicine, and the support of the head of the Faculty, might reasonably have hoped to fill the place of Demonstrator Royal of plants, if the idea of the establishment had been carried out, and, in fact, Grossi had approved of the plan, had taken it up, and only waited an opportunity to lay it before the Court, when

the conclusion of peace should allow it to give attention to useful things, and leave some money at its disposal to provide for the necessary expenses.

But this project, the carrying out of which would probably have plunged me into the study of botany, for which, as it appears to me, I was born, failed in consequence of one of those unexpected accidents which overthrow the best concerted plans I was fated to become by degrees an example of human misery It was as if Providence, who summoned me to these great trials, with its own hand removed every obstacle which might have prevented me from encountering them In an excursion which Anet had made to the top of the mountains to look for genipi, a rare plant which only grows upon the Alps and which M Grossi wanted, the poor fellow got so hot that he was attacked by a pleurisy, which the genipi was unable to cure, although it is said to be a specific for that complaint, and, notwithstanding all the skill of Grossi, who was certainly a very clever man, in spite of the unremitting care and attention of his good mistress and myself, he died in our arms on the fifth day, after suffering the most cruel agonies, during which he had no spiritual exhortations but mine, which I lavished upon him with such outbursts of grief and fervour, that, if he had been able to understand me, they must have afforded him some consolation Thus I lost the most faithful friend I have had in my life, an uncommon and estimable man, in whom Nature took the place of education, who, in his position as a servant, nourished in his heart all the virtues of great men, and who, in order to show himself one of them to all the world, perhaps wanted nothing except a longer life and a different position

The next day, I was speaking of him to mamma with the most lively and sincere affliction, when suddenly, in the midst of our conversation, the vile and unworthy thought came across my mind, that I should inherit his wardrobe, particularly a nice black coat, which had caught my fancy I thought of this, and consequently gave utterance to my thought, for when I was with her, to think and speak was the same thing for me Nothing made her feel more keenly the loss which she had sustained than this contemptible and hateful remark, disinterestedness and nobility of soul being qualities for which the deceased had been preeminently distinguished. The poor woman, without answering a word, turned away from me and began to cry Dear and precious tears! They were understood, and all made their way into my heart, from which they washed away even the last traces of so

contemptible and unworthy a thought. Never again, since that time, has a similar thought entered it.

This loss caused mamma as much harm as sorrow. From this moment, her affairs went from bad to worse. Anet had been very exact and methodical, and kept his mistress's house in good order His vigilance was feared, and extravagance was checked. Even mamma herself was afraid of his censure, and curtailed her expenses She was not satisfied with his attachment, she wished to preserve his esteem, and she dreaded the just reproach which he sometimes ventured to utter, that she was squandering not only her own property, but that of others as well I thought as he did, and even said so; but I had not the same influence over her, and my words did not make the same impression upon her as his. When he was no more, I was obliged to take his place, for which I had as little capacity as inclination, consequently, I filled it badly I was not sufficiently careful, I was very shy; though grumbling to myself, I let everything go on as it liked Besides, although I had gained the same confidence, I had not the same authority. I saw the disorder, I sighed over it, I complained of it, but no one paid any attention to me. I was too young and too lively to have a right to be sensible; and, when I wanted to interfere and play the censor, mamma gave me two or three playful slaps on the cheek, called me her little Mentor, and obliged me to resume the part which suited me

The profound conviction of the distress into which her unlimited extravagance was bound, sooner or later, to plunge her, made an impression upon me, which was so much the stronger, as, being now the overseer of her household, I was able to judge for myself of the difference between her income and expenses, in which the balance was in favour of the latter It is from this period that I date the tendency to avarice, which I have always felt since then I have never been foolishly extravagant except by fits and starts, but, until then, it never troubled me whether I had little or much money I now began to pay attention to this, and to look after my purse I became miserly from a very excellent motive, for, in truth, my only thought was, how to save something for mamma against the time of the crash which I saw coming I was afraid that her creditors would confiscate her pension, or that it might be altogether discontinued, and I imagined, with my narrow ideas, that my little savings would then be of great service to her. But, in order to save anything, and, above all, to keep it, it was necessary for me to hide it from her; for, while she was hard pressed for money, it would never

have done for her, to know of the existence of my little hoard I accordingly looked about for various hiding-places, where I stored a few *louis*, intending to increase the store from time to time, until the moment when I intended to lay it at her feet But I was so awkward in the choice of my hiding-places, that she always found them out, and then, in order to let me know that she had done so, she removed the money which I had deposited and replaced it by a larger sum in different coinage Then, feeling quite ashamed, I put my little treasure into the common purse, and she never failed to lay it out in clothes or other articles for my use, such as a silver-hilted sword, a watch, or something of the kind

Convinced that I should never succeed in saving much money, and that, after all, it would only be of very little use to her, I at last felt that there was nothing else to be done, in view of the disaster which I feared, except for me to secure a position, which would enable me to provide for her myself, as soon as she ceased to provide for me and found herself reduced to want. Unfortunately, I built my plans upon my own inclinations, and foolishly persisted in looking for my fortune in music; feeling *motifs* and melodies rising in my head, I thought that, as soon as I should be in a position to make use of them, I should become a celebrated man, a modern Orpheus, whose notes could not fail to attract all the wealth of Peru As I now began to read music fairly well, the question was, how I was to learn composition The difficulty was to find anyone to teach me, for I did not expect to be able to teach myself with the assistance of my Rameau alone; and, since Le Maître's departure, there was no one in Savoy who knew anything about harmony

Here will be seen another of those inconsistencies of which my life is full, and which have often led me directly away from the object I had in view, even when I thought that I was making straight for it Venture had often spoken to me of the Abbé Blanchard, his composition-master, a man of great merit and talents, who at the time was music-master of Besançon Cathedral, and now occupies the same post in the Chapel of Versailles I determined to go to Besançon and take lessons from the Abbé Blanchard; and this idea seemed to me so sensible, that I succeeded in making mamma look upon it in the same light She immediately set about getting ready my little outfit with the extravagance she displayed in everything Thus, with the object of preventing her bankruptcy and repairing in the future the consequences of her extravagance, I began at the outset by putting

her to an expenditure of eight hundred francs, I hastened her ruin, in order to put myself in a position to prevent it Foolish as this conduct may have been, the illusion was complete on my part and even on hers We were both of us convinced—I, that I was working for her benefit she, that I was working for my own

I had counted upon finding Venture still at Annecy, and intended to ask him for a letter of introduction to the Abbé Blanchard. He was no longer there I could learn nothing more, and was obliged to content myself with a mass composed by himself, written in four parts, which he had left for me With this recommendation, I set out for Besançon, by way of Geneva, where I paid a visit to my relations, and through Nyon, where I saw my father, who received me as usual and undertook to send on my trunk, which, as I was on horseback, arrived after myself I reached Besançon. The Abbé received me kindly, promised to teach me, and offered to help me in any way he could When we were ready to begin, I received a letter from my father, informing me that my trunk had been seized and confiscated at Rousses, a French custom-house on the Swiss frontier Alarmed at this news, I made use of the acquaintances whom I had made at Besançon, to find out the reason of this confiscation; for, being certain that I had nothing contraband, I could not imagine what excuse there was for it. At last I discovered the reason, and it was so curious that I must relate it

At Chambéri I had made the acquaintance of an old Lyonnese, named Duvivier, a very worthy fellow, who, under the Regency, had been employed at the passport-office, and, for want of occupation, had come to assist in the land-survey He had lived in the fashionable world; he possessed talents and some knowledge, was kind-hearted and courteous, he understood music; and, as we worked in the same room, we had become attached to each other by preference in the midst of the unlicked cubs around us He had correspondents at Paris, who kept him supplied with those little trifles, those ephemeral publications, which circulate, one knows not why, and die, one knows not how, of which no one thinks any further after they have ceased to be spoken of As I sometimes took him to dine with mamma, he treated me with a certain amount of respect, and, to make himself agreeable, endeavoured to inspire me with a taste for such twaddle, for which I have always felt such disgust, that I have never in my life read any of it myself Unhappily, one of these cursed papers had been left in the breast-pocket of a new coat which I had worn two

or three times, to prevent its seizure by the custom-house officers. This paper contained an insipid Jansenist parody of the beautiful scene in Racine's *Mithridates*, I had not read ten lines of it, and had forgotten to take it out of my pocket This was the reason of the confiscation of my property The tax-collectors, at the head of the inventory of my trunk, drew up an imposing report, in which, assuming that the document was brought from Geneva in order to be printed and distributed in France, they launched out into pious invectives against the enemies of God and the Church, and into praises of those who, by their pious watchfulness, had prevented this infernal project from being carried out. No doubt they also found that my shirts smelt of heresy, for, on the strength of this terrible paper, everything was confiscated, and I never received any account or news of my poor outfit The revenue-officers, to whom I applied, required so many informations, proofs, vouchers, and memorials that, after losing myself a thousand times in the mazes of this labyrinth, I was obliged to give up everything. I genuinely regret that I have not kept the report drawn up by the officials of Rousses, it would have figured with distinction amongst the collection which is to accompany this work

This loss made me return at once to Chambéri, without having learned anything with the Abbé Blanchard, and, after weighing everything carefully, and seeing that misfortune pursued me in all my undertakings, I resolved to attach myself entirely to mamma, to share her lot, and no longer to trouble myself to no purpose about a future on which I had no influence She received me as if I had brought back treasures, gradually supplied the loss of my wardrobe, and my misfortune, sufficiently great for us both, was forgotten almost as soon as it overtook us

Although it had cooled my ardour for music, I still continued to study my Rameau, and, by dint of repeated efforts, I at length succeeded in understanding it, and made some trifling attempts at composition, the success of which encouraged me The Comte de Bellegarde, son of the Marquis d'Antremont, had returned from Dresden after the death of King Augustus He had lived a long time at Paris, and was passionately fond of music, especially Rameau's His brother, the Comte de Nangis, played the violin, the Comtesse de la Tour, their sister, sang a little All this made music the fashion at Chambéri, and what may be called public concerts were introduced there, which I was at first asked to direct, but it soon became clear that this was beyond my powers, and other arrangements were made I still continued,

however, to compose some little pieces of my own, amongst others a cantata, which met with great approval. It was not a well-executed piece of work, but it was full of new airs and effects, which were not expected from me These gentlemen could not believe that I, who read music so indifferently at sight, could be capable of composing anything tolerable, and felt certain that I had taken the credit of someone else's work. In order to settle the matter, M de Nangis came to see me one morning and brought a cantata by Clérambault, which he told me he had transposed to suit his voice, and for which another bass was required, since the original could no longer be played in consequence of the transposition I told him that it would involve considerable labour, and that it could not be finished on the spot. He thought this was only an excuse, and pressed me to write, at least, the bass of a recitative I did so, badly, I have no doubt, since, in order to do anything well, I must be free and unrestrained, but, at least, I wrote it according to the rules, and, as he was present, he could have no doubt that I knew the elements of composition. I did not, therefore, lose my pupils, but it somewhat cooled my ardour for music, to see that they could give a concert without my assistance

It was about this time that peace was concluded, and the French army recrossed the Alps. Several officers came to visit mamma, amongst others the Comte de Lautrec, colonel of the Orleans regiment, afterwards Plenipotentiary at Geneva, and subsequently Marshal of France, to whom she presented me After hearing her account of me, he appeared to take a great interest in me, and made me several promises, which he never remembered till the last year of his life, when I no longer needed his assistance The young Marquis de Sennecterre, whose father was at the time ambassador at Turin, passed through Chambéri at the same time. He dined with Madame de Menthon. I happened to be dining there the same day After dinner, the conversation turned upon music, which he knew well The opera of *Jephtha* was at that time something new, he spoke of it and it was brought to him He made me shudder by proposing that we should go through the opera together, and opened the book just at the famous piece for the double chorus :

> "La terre, l'enfer, le ciel même,
> Tout tremble devant le Seigneur "[1]

He asked me, " How many parts will you take ? I will take these

[1] Earth, hell, heaven itself—everything trembles before the Lord

six." I was not yet accustomed to French forwardness, and, although I had sometimes stammered out the score, I did not understand how one man could take six parts at once, or even two. I have found nothing more difficult in practising music, than skipping lightly from one part to the other, and keeping my eye on a whole score at once From the manner in which I evaded this attempt, M. de Sennecterre must have been inclined to think that I did not understand music It was, perhaps, in order to clear up his doubts on the point, that he suggested to me to compose the score of a song which he wanted to give to Mademoiselle de Menthon I could not refuse He sang the song, and I wrote down the music, without asking him to repeat it too often He afterwards read it, and found that it was correctly scored He had noticed my embarrassment and seemed pleased to make the most of my trifling success It was, however, in reality, a very simple matter In the main, I had a very considerable knowledge of music, I only needed that first rapid glance, which I have never possessed in any single thing, and which can only be acquired in music by constant practice Anyhow, I felt thankful for his honourable efforts to efface from the minds of others, as well as my own, the trifling disgrace which I had suffered; and, twelve or fifteen years later, when I met him at different houses in Paris, I was frequently tempted to remind him of this incident, and to show him that I had not forgotten it But he had lost his sight since then, and I was afraid to renew his regrets, by reminding him of the use he had formerly made of it, and I held my tongue

I now come to the moment which connects my past with my present existence Some friendships, which have lasted from that time to this, are very dear to me They have often caused me to regret that happy obscurity, when those who called themselves my friends were really such, and loved me for myself, from pure goodwill, not from the vanity of being intimate with a well-known man, or from the secret desire of thus finding more opportunity of injuring him

It is from this period that I date my acquaintance with my old friend Gauffecourt, who has always remained true to me, in spite of the efforts of others to take him away from me Always? Alas, no! I have just lost him But his affection for me only ended with his life, our friendship only ended at his death M. de Gauffecourt was one of the most amiable men who have ever existed It was impossible to see him without loving him, or to live with him without becoming devotedly attached to him. I

have never seen more frank or more kindly features, or an expression which showed greater calmness, feeling and intelligence, or inspired greater confidence. However reserved a man might be, it was impossible for him to help being, at first sight, as familiar with him as if he had known him for twenty years. I myself, who found it so hard to feel at ease with strangers, was at home with him from the first moment. His manner, his way of speaking, his conversation were in perfect accord with his features. The tone of his voice was clear, full, well modulated, a fine bass, sonorous and powerful, which filled the ear and penetrated to the heart. It is impossible to imagine a gentler or more uniform cheerfulness, simpler or more unaffected grace, more natural or more tastefully cultivated talents. Add to this a loving heart—a little too affectionate towards all the world—a character too ready to oblige without discretion, serving his friends zealously, or rather making friends of people whom he was able to serve, capable of managing his own affairs very cleverly, while warmly promoting the interests of others. Gauffecourt was the son of a humble watchmaker, and had himself followed his father's trade. But his personal appearance and merits summoned him to another sphere, into which he was not slow to enter. He made the acquaintance of M. de la Closure, the French Resident at Geneva, who took a fancy to him. He procured him other acquaintances at Paris who proved useful to him, and by their influence he secured the right of supplying the salt at Valais, which brought him in an income of twenty thousand francs. His good fortune, which was amply sufficient, ended there as far as men were concerned; but, in regard to women, it was a great struggle; he had to choose, and made what choice he thought best. It was a rare and most honourable point about him, that, having connections with persons in all ranks of life, he was everywhere beloved and sought after by all, without ever incurring anyone's hatred or jealousy; and I believe that he died without ever having had a single enemy. Happy man! He went every year to the baths at Aix, the resort of the best society of the neighbouring countries. Intimate with all the nobility of Savoy, he came from Aix to Chambéri to visit the Comte de Bellegarde and his father the Marquis d'Antremont, at whose house mamma made his acquaintance and introduced me to him. This acquaintance, which did not seem destined to lead to anything, and was broken off for several years, was renewed on an occasion which I will afterwards relate, and became a genuine attachment. This is enough to justify me in speaking of a friend with whom I have been so closely connected,

but, even if I had no personal interest in remembering him, he was so amiable a man and born under so lucky a star, that, for the credit of the human race, I should always think his memory worth preserving. Certainly, this charming man had his faults like others, as will be afterwards seen; but, if he had not had any, he would, perhaps, have been less amiable. To make him as attractive as possible, it was necessary that he should sometimes require to be pardoned.

Another connection of the same period is not yet entirely extinct, and still tempts me with the hope of earthly happiness, which dies so hard in the heart of man. M. de Conzié, a Savoyard gentleman, at that time young and amiable, took it into his head to learn music, or rather to make the acquaintance of him who taught it. With considerable intelligence and a taste for polite acquirements, M. de Conzié combined a gentleness of character which made him very fascinating, and I also easily made myself attractive to people in whom I found such a disposition. Our friendship was soon formed.[1] The germs of literature and philosophy, which were beginning to stir in my head and only waited for a little care and encouragement to develop themselves completely, found them in him. M. de Conzié had little talent for music, which was a good thing for me; for the lesson hours were devoted to everything else but singing scales. We breakfasted, talked, and read new publications, but never said a word about music. Voltaire's correspondence with the Crown Prince of Prussia was at that time causing some stir; we frequently conversed about these two celebrated men, one of whom, who had only lately ascended the throne, already gave promise of what he was soon to become, while the other, as vilified as he is now admired, caused us to lament sincerely the misfortune by which he seemed to be pursued, and which is so often the heritage of great minds. The prince had enjoyed little happiness in his youth; and Voltaire seemed born never to enjoy any. The interest which we took in both extended to everything connected with them. Nothing that Voltaire wrote escaped us. The pleasure which these readings afforded me inspired me with the desire of learning to write elegantly, and of attempting to imitate the beautiful colouring of this author, which enchanted me. Some time afterwards his "Philosophical Letters" appeared. Although certainly not his best work, it was that which most

1 I have seen him since, and found him entirely changed. What a mighty magician is M. Choiseul! None of my old acquaintances have been proof against his powers of transformation.

attracted me to study, and this growing taste was never extinguished from that time

But the moment had not yet come for me to devote myself to it entirely I still had a somewhat fickle disposition, a desire for rambling, which had been restrained rather than eradicated, and which was fostered by our manner of living at Madame de Warens', which was too noisy to suit my solitary disposition The crowd of strangers who swarmed around her from all directions, and my conviction that they were only seeking, each in his own way, to deceive her, made my life at home a regular torture Since I had taken the place of Claude Anet in his mistress's confidence, I attentively followed the condition of her affairs, and saw them going from bad to worse in a most alarming manner A hundred times I had remonstrated, begged, pressed and entreated her, but always in vain I had thrown myself at her feet, and represented to her, as forcibly as I was able, the catastrophe which threatened her, I had strongly advised her to curtail her expenses, and to begin with me, to undergo a little privation while she was still young, rather than, by continually increasing her debts and the number of her creditors, to expose herself to their annoyance and to poverty in her old age Touched by the sincerity of my zeal, she became affected like myself, and made me the finest promises in the world But, the moment some worthless fellow arrived, all was forgotten After a thousand proofs of the uselessness of my remonstrances, what was left for me to do but to turn my eyes away from the mischief which I could not prevent? I withdrew from the house, the door of which I was unable to guard, I made little excursions to Nyon, Geneva and Lyons, which distracted my attention from my secret trouble, while at the same time they increased the cause of it owing to the expense. I can swear that I would joyfully have put up with any kind of retrenchment, if mamma would really have profited by such saving, but, feeling convinced that the money I denied myself would only find its way into the pockets of swindlers, I abused her generosity in order to share it with them, and, like a dog returning from the slaughter-house, carried off my bit from the piece which I had not been able to save

I never lacked excuses for all these journeys, mamma herself would have supplied me with them in abundance, having so many engagements, negotiations, affairs and commissions in all parts, which required a trustworthy agent to execute them She desired nothing better than to send me away, I was always ready to go; the result of this could only be a wandering kind of

life. These journeys afforded me the opportunity of making acquaintances, who proved either agreeable or useful to me. At Lyons, M Perrichon, whom I reproach myself for not having cultivated sufficiently, considering the kindness he showed me; at Grenoble, Madame Deybens and the wife of the President of Bardonanche, a woman of great intelligence, who would have shown me especial favour, if I had had the opportunity of seeing her oftener, at Geneva, the French Resident, M de la Closure, who often spoke to me of my mother, who still retained a hold upon his heart, in spite of death and time, the two Barillots, whose father, who called me his grandson, was a most agreeable companion and one of the worthiest persons I have ever known. During the troubles of the Republic, these two citizens took opposite sides, the son, that of the people, the father, that of the authorities, and when fighting began in 1737, happening to be at Geneva, I saw father and son leave the same house with arms in their hands, the former to go to the town hall, the latter to his headquarters, certain of finding themselves, two hours later, face to face, with the chance of cutting each other's throat. This terrible sight made so deep an impression upon me, that I took an oath never to take part in any civil war, and never to defend liberty at home by force of arms, either in my own person or by my approval, if I ever entered upon my rights as a citizen I can prove that I kept my oath on a difficult occasion, and it will be found—at any rate I hope so—that my restraint was not without its value.

But I had not yet arrived at that first fermentation of patriotism which Geneva in arms excited in my heart How far I was removed from it may be judged from a very serious fact which reflects upon myself, which I have forgotten to mention in its proper place, but which ought not to be omitted.

My uncle, Bernard, some years ago, had crossed over to Carolina, to superintend the building of the city of Charlestown, the plan of which he had designed, and died there shortly afterwards. My poor cousin had also died in the service of the King of Prussia, and thus my aunt lost her son and husband almost at the same time. These losses somewhat revived her friendship for her nearest surviving relative, who happened to be myself Whenever I went to Geneva, I stayed with her, and amused myself with rummaging through and turning over the books and papers which my uncle had left Amongst them I found several curious things, together with some letters, of the existence of which certainly no one had any suspicion My aunt, who attached little

value to these papers, would have allowed me to take them all away, if I had wanted to do so I contented myself with two or three books annotated by my grandfather Bernard, the minister, amongst others a quarto edition of the posthumous works of Rohault, the margin of which was full of excellent remarks, which gave me a fondness for mathematics This book has remained with those of Madame de Warens, I have always regretted that I did not keep it Besides these books, I took five or six manuscript pamphlets, and one printed one, written by the famous Micheli Ducret, a man of great talent, learned and enlightened, but too revolutionary in his ideas He was cruelly treated by the Council of Geneva, and recently died in the fortress of Arberg, in which he had been imprisoned for many years, in consequence, it is said, of having been mixed up in the Bernese conspiracy

This pamphlet was a judicious criticism of the extensive and absurd plan of fortification which has partly been carried out at Geneva, and is the laughing-stock of experts who do not know the secret purpose which the Council had in carrying out this magnificent enterprise M Micheli, who had been excluded from the fortification-commission for having found fault with the plan, imagined that he, as a member of the Two Hundred, and even as a citizen, might venture to express his opinion at greater length, this he did in the pamphlet in question, which he was imprudent enough to get printed, although he did not publish it, for he only had a sufficient number of copies struck off to send to the Two Hundred, which were all seized at the post-office by order of the Senate I found the pamphlet amongst my uncle's papers, together with the reply which he had been commissioned to make to it, and I took both away with me I had taken this journey soon after leaving the Survey, and I was still on good terms with the advocate Coccelli, who was at the head of it. Some time afterwards, the Director of Customs took it into his head to ask me to stand godfather to his child, with Madame de Coccelli as godmother This compliment turned my head, and proud of being so closely connected with the advocate, I tried to put on an air of importance, to appear worthy of so great an honour

With this idea, I thought I could do nothing better than show him Micheli's printed pamphlet—which was really a curiosity—to prove to him that I belonged to the important personages of Geneva who were acquainted with State secrets However, with a kind of semi-reserve which I should find it difficult to account for, I did not show him my uncle's reply to the pamphlet, per-

haps because it was in manuscript, and nothing but printed matter was worth the advocate's attention However, he had so strong an opinion of the value of the document, which I had been foolish enough to intrust to him, that I was never able to get it back or ever to see it again, and, convinced of the uselessness of my efforts, I made a merit of the matter, and changed the theft into a present I do not doubt for a moment that he made the most of this pamphlet, although it was more curious than useful, at the Court of Turin, and that, somehow or other, he took care to reimburse the money which it was naturally supposed he must have spent in getting possession of it Happily, of all possible future contingencies, one of the least likely is that the King of Sardinia will ever besiege Geneva But, as it is not impossible, I shall always reproach myself for my foolish vanity in having revealed the weaknesses of that place to its most inveterate enemy

In this manner I passed two or three years, my attention divided between music, magisteries, schemes, and journeys, wandering incessantly from one thing to another, wanting to settle down to something, without knowing what, but gradually being drawn towards study, associating with men of letters, hearing literature discussed, even sometimes venturing to join in the discussion myself, rather adopting the terminology of books than understanding their contents In my journeys to Geneva, I occasionally called upon my good old friend M Simon, who encouraged my growing eagerness by entirely fresh news from the republic of letters, taken from Baillet or Colomiés At Chambéri I also frequently saw a Jacobin, a professor of physics, a good-natured friar, whose name I have forgotten, who often performed little experiments which amused me extremely From his directions, and with the assistance of the "Mathematical Recreations" of Ozanam, I tried to make some sympathetic ink With this object, having filled a bottle more than half full with quicklime, orpiment and water, I corked it tightly Almost immediately it began to effervesce violently I ran to uncork the bottle, but was too late, it burst in my face like a bomb I swallowed so much chalk and orpiment that it nearly killed me I could not see for more than six weeks, and this taught me not to dabble again in experimental physics, without any knowledge of the elements of the science

This event proved very detrimental to my health, which for some time had been sensibly deteriorating I do not understand how it was that, although I had a good constitution, and did not

indulge in any excesses, I visibly declined I am pretty strongly built and broad-chested, and my lungs must have ample room to play, notwithstanding, I was short of breath, had a feeling of oppression, sighed involuntarily, had palpitation of the heart, and spat blood, a slow fever supervened, from which I have never been entirely free. How can one fall into such a state in the flower of one's age, without any internal injury, without having done anything to destroy health?

It is sometimes said that the sword wears out the scabbard. That is my history. My passions have made me live, and my passions have killed me What passions? will be asked. Trifles, the most childish things in the world, which, however, excited me as much as if the possession of Helen or the throne of the universe had been at stake In the first place—women When I possessed one, my senses were calm; my heart, never. The needs of love devoured me in the midst of enjoyment, I had a tender mother, a dear friend, but I needed a mistress I imagined one in her place, I represented her to myself in a thousand forms, in order to deceive myself If I had thought that I held mamma in my arms when I embraced her, these embraces would have been no less lively, but all my desires would have been extinguished, I should have sobbed from affection, but I should never have felt any enjoyment Enjoyment! Does this ever fall to the lot of man? If I had ever, a single time in my life, tasted all the delights of love in their fulness, I do not believe that my frail existence could have endured it, I should have died on the spot

Thus I was burning with love, without an object, and it is this state, perhaps, that is most exhausting. I was restless, tormented by the hopeless condition of poor mamma's affairs, and her imprudent conduct, which were bound to ruin her completely at no distant date My cruel imagination, which always anticipates misfortunes, exhibited this particular one to me continually, in all its extent and in all its results I already saw myself compelled by want to separate from her to whom I had devoted my life, and without whom I could not enjoy it Thus my soul was ever in a state of agitation, I was devoured alternately by desires and fears

Music was with me another passion, less fierce, but no less wasting, from the ardour with which I threw myself into it, from my persistent study of the obscure treatises of Rameau, from my invincible determination to load my rebellious memory with them, from my continual running about, from the enormous heap of compilations which I got together and often spent whole nights in copying But why dwell upon permanent fancies, while all the

follies which passed through my inconstant brain—the transient inclinations of a single day, a journey, a concert, a supper, a walk to take, a novel to read, a comedy to see, everything that was entirely unpremeditated in my pleasure or business, became for me so many violent passions, which, in their ridiculous impetuosity, caused me the most genuine torment? The imaginary sufferings of Cleveland, which I read of with avidity and constant interruption, have, I believe, afflicted me more than my own

At Chambéri there was a Genevese, named M Bagueret, who had been employed by Peter the Great at the Russian Court; he was one of the greatest rascals and greatest fools that I have ever seen, always full of schemes as mad as himself, who flung millions about like rain and thought nothing of an extra cipher This man, who had come to Chambéri on account of some lawsuit before the Senate, got hold of mamma, as was only to be expected, and in return for the ciphers which he generously lavished upon her, drew her few crowns, one by one, out of her purse I disliked him; he saw it—never a difficult matter in my case—and left no kind of meanness untried, in order to gain my favour He took it into his head to propose to teach me chess, which he himself played a little I tried it, almost against my inclination; and, after I had learnt the moves indifferently, I made such rapid progress that, before the end of the first sitting, I was able to give him the rook which at first he had given me That was enough, I was mad for chess from that moment I bought a chess-board and a "Calabrois", [1] I shut myself up in my room, and spent days and nights in trying to learn all the openings by heart, in stuffing them into my head by force, and in playing by myself without rest or relaxation After two or three months of this praiseworthy occupation and these incredible efforts, I went to the café, thin, sallow, and almost stupid I tried my hand, I played again with M. Bagueret; he beat me once, twice, twenty times, all the different combinations had become mixed up in my head, and my imagination was so enfeebled, that I saw nothing but a cloud before my eyes Whenever I wished, with the help of Philidor or Stamma, to practise myself in studying different games, the same thing happened to me, and, after exhausting myself with fatigue, I found myself weaker than before For the rest, whether I gave up chess for a time, or endeavoured to improve myself by constant practice, I never made the slightest progress after the first sitting, and always

[1] A treatise by a famous Italian chess-player, Gioachino Greco, called "Le Calabrois"; he lived in the time of Louis XIV

found myself just where I was when it was over. I might practise for thousands of generations and not be able to do more than give Bagueret the rook, and nothing else. Time well employed! you will say; and I employed not a little of it in this way. I did not finish the first attempt, until I no longer had strength to continue it. When I left my room, I looked like a corpse, and, if I had continued to live in the same manner, I should certainly not have remained long above ground. It will be admitted that it is difficult, especially in the ardour of youth, for such a disposition to allow the body to enjoy continued good health.

The decline in my health affected my temper and moderated the ardour of my imagination. Feeling myself weaker, I became quieter, and lost, in some degree, my mania for travelling. I remained more at home, and was attacked, not by ennui, but by melancholy; my passions were succeeded by hysteria; my languor changed to sadness; I wept and I sighed about nothing; I felt life slipping away from me before I had enjoyed it. I sighed over the state in which I was leaving my poor mamma; over the state into which I saw her ready to fall. I can assert that my only regret was at leaving her, and leaving her in so lamentable a condition. At length, I became really ill. She nursed me more tenderly than any mother ever nursed her child; and this was beneficial to herself, since it diverted her from schemes, and kept away the promoters of them. How sweet would death have been if it had come then! If I had not enjoyed many of the good things of life, I had felt but few of its sorrows. My peaceful soul would have departed without that cruel feeling of the injustice of mankind, which poisons both life and death. I should have had the consolation that I was surviving myself in the better half of me; it could hardly have been called death. Had it not been for the uneasiness I felt concerning her lot, I could have died as easily as I could have fallen asleep; and my very uneasiness was connected with an affectionate and tender object, which softened its bitterness. I said to her: "My whole being is in your hands; make it happy." Two or three times, when I was worse than usual, I got up during the night and dragged myself to her room, to give her advice upon her conduct, which I may say was thoroughly correct and sensible, but in which my sympathy for her was more marked than anything else. As if tears had been food and medicine, those which I shed by her side, sitting on her bed, holding her hands in mine, seemed to give me strength. The hours slipped away in these nightly conversations, and I left her, feeling better than when

I entered, calm and content with the promises which she had made me, with the hopes with which she had inspired me, I went to sleep, peace in my heart, and resigned to Providence

After I have had so many reasons to hate life, after all the storms which have shaken my existence, and only make it a burden to me, may God grant that the death which is to end it may not be more cruel than it would have been to me at that moment!

By her unremitting attention and watchfulness, and incredible exertions she saved me, and it is certain that she alone could have done so I have little faith in the medicine of physicians, but a great deal in that of true friends, those things on which our happiness depends are always more salutary than anything else If there is such a thing as a delightful sensation in life, it is that which we felt when we were restored to each other Our mutual attachment was not increased, that was impossible, but it assumed a more intimate form which I cannot explain, more touching in its great simplicity I became entirely her work, entirely her child, more so than if she had been really my mother We began, without thinking of it, to be inseparable, to share, as it were, our existence in common, and feeling that we were not only necessary, but sufficient, for each other, we accustomed ourselves to think of nothing that was foreign to us, to limit our happiness and all our desires to that possession of each other, which was, perhaps, unique of its kind amongst human beings, which, as I have said, was not love, but a more real possession, which, without being dependent upon the senses, sex, age or personal appearance, was concerned with all that which makes one what one is, and which one can only lose by ceasing to exist

How came it that this delightful crisis did not bring happiness for the rest of her days and mine? It was not my fault; I can console myself with the conviction of that Neither was it hers, at least, not wilfully It was written that the ineradicable tendency of my disposition should soon reassert its sway But this fatal recoil did not take place all at once There was, thank Heaven, an interval—a short and precious interval—which did not end through any fault of mine, and which I cannot reproach myself with having badly employed.

Although cured of my serious complaint, I had not recovered my strength My chest was still weak, some traces of fever remained, and made me languid I desired nothing except to end my days near her who was so dear to me, to support her in her good resolutions, to make her feel what constituted the real

charm of a happy life, to make her life such, as far as it depended on me But I saw, I even felt, that the continual solitude of our intercourse in a dull and gloomy house would end in becoming equally dull and gloomy The remedy presented itself as it were of its own accord Mamma had prescribed milk for me, and wanted me to go into the country to take it I consented, provided she went with me That was enough to determine her; the only question to be decided was, where we should go The garden in the suburb could not be properly called country—surrounded by houses and other gardens, it did not possess the charm of a rustic retreat Besides, after Anet's death, we had given up the garden for the sake of economy, since we no longer had any desire to rear plants, and other considerations caused us to feel but little regret for that retreat.

Taking advantage of the dislike, which I discovered she felt towards the town, I proposed to her to leave it altogether, and to settle in pleasant solitude, in some little house, at a sufficient distance from the town to baffle troublesome visitors She would have done so, and the resolution, which her good angel and mine suggested to me, would probably have assured us a happy and peaceful life, until death should have separated us. But we were not destined for such a lot Mamma was fated to experience all the miseries of want and discomfort, after having passed her life in abundance, to enable her to quit it with less regret, while I, overwhelmed with misfortune of all kinds, was destined one day to serve as a warning to all who, inspired solely by love of justice and the public welfare, and trusting to the strength of their innocence alone, have the courage to tell the truth openly to the world, without the support of cabals, and without having formed a party to protect them

An unfortunate apprehension kept her back She did not dare to leave her uncomfortable house, for fear of displeasing the landlord. "Your plan of retirement," she said, "is charming, and I like it very much; but in such retirement we should have to live If I leave my prison, I run the risk of losing my bread, and, when this fails us in the woods, we shall be obliged to return again to town to look for it To lessen the chance of being obliged to do so, do not let us leave the town altogether Let us pay this trifling annuity to the Comte de St Laurent, that he may leave me mine Let us look for some retreat, far enough from the town to allow us to live in peace, and near enough for us to return to it whenever it is necessary" This was what we did. After looking about a little, we settled upon Les Charmettes,

an estate belonging to M de Conzié, close to Chambéri, but as retired and solitary as if it had been a hundred leagues away Between two rather high hills, there is a little valley extending from north to south, at the bottom of which a stream of water runs amongst the trees and pebbles. Along this valley, half-way up the hill, there are some scattered houses, a very pleasant retreat for anyone who is fond of a somewhat wild and retired asylum Having looked at two or three of these houses, we at last chose the nicest, which belonged to a gentleman in the army, named Noiret The house was very habitable In front was a garden with a terrace, above that, a vineyard, and below, an orchard, facing it was a little forest of chestnut-trees, and a fountain close by, higher up on the mountain were pasture meadows, in short, everything requisite for the little country establishment we intended to set up As far as I can remember times and dates, we took possession of it towards the end of the summer of 1736 I was delighted the first night we slept there "Oh, mamma," said I to my dear friend, while I embraced her with tears of tenderness and joy, "this is the abode of happiness and innocence If we do not find both here, it will be useless to look for them anywhere else."

BOOK VI

[1736]

> Hoc erat in votis, modus agri non ita magnus,
> Hortus ubi et tecto vicinus iugis aquae fons,
> Et paulum silvae super his foret[1]

I cannot add:

> Auctius atque
> Di melius fecere[2]

But no matter, I had no need of more, I did not even need any property at all, the enjoyment of it was enough for me, and I have long ago said and felt, that the proprietor and the possessor are often two very different persons, even if one leaves husbands and lovers out of the question

At this period commences the brief happiness of my life; here approach the peaceful, but rapid moments which have given me the right to say, *I have lived* Precious and regretted moments! begin again for me your delightful course; and, if it be possible, pass more slowly in succession through my memory, than you did in your fugitive reality What can I do, to prolong, as I should like, this touching and simple narrative, to repeat the same things over and over again, without wearying my readers by such repetition, any more than I was wearied of them myself, when I recommenced the life again and again? If all this consisted of facts, actions, and words, I could describe, and in a manner, give an idea of them, but how is it possible to describe what was neither said nor done, nor even thought, but enjoyed and felt, without being able to assign any other reason for my happiness than this simple feeling? I got up at sunrise, and was happy, I walked, and was happy, I saw mamma, and was happy, I left her, and was happy, I roamed the forests and hills, I wandered in the valleys, I read, I did nothing, I worked in the garden, I picked the fruit, I helped in the work of the house, and happiness followed me everywhere—happiness, which could not be referred to any definite object, but dwelt entirely within myself, and which never left me for a single instant

1 This used to be the height of my wishes · a small piece of land, with a garden, a stream of running water near the house, and a little wood besides

2 The gods have blessed me with more than I desire

—HORACE, Satire II, vi, 1–4

Nothing that occurred to me during that delightful period, nothing that I did, said, or thought, during all the time it lasted, has esçaped my memory Preceding and subsequent periods only come back to me at intervals ; I recall them unequally and confusedly ; but I recall this particular period in its entirety, as if it still existed My fancy, which, during my youth, always looked ahead, and now always looks back, compensates me by these charming recollections for the hope which I have lost for ever I no longer see anything in the future to tempt me ; only the reminiscences of the past can flatter me, and these reminiscences of the period of which I speak, so vivid and so true, often make my life happy, in spite of my misfortunes

I will mention one single instance of these recollections, which will enable the reader to judge of their liveliness and accuracy The first day we set out to pass the night at Les Charmettes, mamma was in a sedan-chair, and I followed on foot The road was somewhat steep, and, being rather heavy and afraid of tiring her bearers, she got down about half-way, intending to finish the rest of the journey on foot. During the walk, she saw something blue in the hedge, and said to me, "Look! there is some periwinkle still in flower" I had never seen any periwinkle, I did not stoop down to examine it, and I am too near-sighted to distinguish plants on the ground, when standing upright I merely cast a passing glance at it, and nearly thirty years passed before I saw any periwinkle again, or paid any attention to it In 1764, when I was at Cressier with my friend Du Peyrou, we were climbing a hill, on the top of which he has built a pretty *salon*, which he rightly calls Belle-Vue I was then beginning to botanise a little While ascending the hill, and looking amongst the bushes, I exclaimed with a cry of joy, "Ah! there is some periwinkle!" as in fact it was Du Peyrou observed my delight, without knowing the cause of it ; he will learn it, I hope, one day, when he reads these words The reader may judge, from the impression which so trifling a circumstance made upon me, of the effect produced by everything which has reference to that period.

In the meantime, the country air did not restore me to my former state of health I was sickly, and grew worse I could not take milk, and was obliged to give it up At that time hydropathy was the rage, as a cure for every complaint I rushed into it with so little discretion, that it nearly put an end, not to my ailments, but to my life Every morning, when I got up, I went to the spring with a large goblet, and, walking about, drank about two bottlefuls without stopping I entirely gave up drinking wine at

my meals. The water which I drank was rather hard and difficult to pass, like most mountain waters. In short, I managed so well, that in less than two months I completely ruined my stomach, which had hitherto been excellent, and I recognised that I could no longer hope to be cured, as I was totally incapable of digesting anything. At the same time, an accident occurred to me, as curious in itself as in its results, which will only end with my life.

One morning, when I was no worse than usual, while lifting the top of a little table upon its stand, I became conscious of a sudden and almost incomprehensible disturbance in my whole body. I cannot compare it better than with a kind of storm, which arose in my blood, and in a moment gained the mastery over all my limbs. My veins began to beat so violently that I not only felt, but even heard it, especially the beating of the carotid arteries. This was accompanied by a loud noise in my ears, of three, or rather, four kinds; a dull and heavy buzzing, a more distinct murmur like that of running water, a sharp whistling sound, and the beating which I have just described, the pulsations of which I could easily count, without feeling my pulse or touching my body with my hands. This internal noise was so loud, that it deprived me of my hitherto keen faculties of hearing, and made me not altogether deaf, but hard of hearing, as I have continued to be from that day.

My surprise and affright may easily be imagined. I looked upon myself as dead; I took to my bed, and the physician was sent for; trembling with fear, I told him my case, which I considered hopeless. I believe he thought the same, but he acted as became his profession. He strung together a series of lengthy explanations of which I understood nothing; then, in consequence of his sublime theory, he commenced, *in anima vili*, the experimental cure which he was pleased to try. It was so painful, so disgusting, and produced so little effect, that I soon became tired of it; and, at the end of a few weeks, finding myself neither better nor worse, I left my bed and resumed my ordinary occupations, although the beating of my arteries and the buzzing in my ears still continued, and, in fact, have never left me for a moment from that day, that is to say, for thirty years.

Hitherto I had been a great sleeper. The total inability to sleep, by which all these symptoms have been accompanied, even to the present day, finally convinced me that I had not long to live. This conviction at first calmed my anxiety to recover. As I could not prolong my life, I resolved to get as much as possible

out of the few years or months that remained to me; and this I was enabled to do, thanks to a special favour of Nature, which, notwithstanding my melancholy condition, gave me exemption from the pain by which it would naturally have been accompanied. I was inconvenienced by the noise, but it caused me no suffering; the only habitual inconvenience by which it was attended were, inability to sleep at night, and a perpetual shortness of breath, not, however, amounting to asthma, and which only made itself felt when I attempted to run or exert myself more than usual.

This accident, which should have killed my body, only killed my passions; and I bless Heaven every day for the happy effect which it produced upon my soul. I can certainly say that I never began to live, until I looked upon myself as a dead man. While estimating at their true value the things I was going to leave, I began to occupy my thoughts with nobler cares, as if in anticipation of the duties I should soon have to fulfil, and which until then I had seriously neglected. I had often burlesqued religion after my own fashion, but I had never been entirely without it. It was easier for me to hark back to this subject, so melancholy for so many, but so sweet for one who can find in it a source of hope and consolation. On this occasion, mamma was far more useful to me than all the theologians in the world could have been.

As she always reduced everything to a system, she had not failed to treat religion in the same manner. Her system of religion was made up of ideas of the most different kinds, some very sensible, others very foolish, of feelings connected with her character, and of prejudices arising from her education. As a rule, believers make God like themselves; the good represent him as good, the wicked, as wicked; malicious and bilious devotees see nothing but hell, because they would like to see the whole world damned; while loving and gentle souls do not believe in the existence of such a place. I have never been able to recover from my astonishment at finding the good Fénélon speak of it in his "Telemachus," as if he sincerely believed in it; but I hope that he lied then, for, after all, however truthful a man may be, he is obliged to lie sometimes—when he is a Bishop. Mamma did not lie to me; and her soul, free from gall and bitterness, which could not imagine a vindictive and ever-wrathful God, saw only mercy and compassion, where devotees see nothing but retributive justice and punishment. She often used to say that, if God were to be strictly just towards us, it would

not be justice on His part, since He has not made us such as to require it, and would in such a case require from us more than He has given The curious thing was that, while not believing in hell, she still believed in purgatory The reason of this was that she did not know what to do with the souls of the wicked, feeling unable either to damn them or to put them with the good until they had become good themselves In fact, it must be confessed that, both in this world and the next, the wicked are always a source of considerable embarrassment

Another of her curious ideas was the following It is obvious that the whole doctrine of original sin and redemption is destroyed by this system, that the foundations of ordinary Christianity are shaken, and that Catholicism, at any rate, cannot exist. Mamma, however, was a good Catholic, or professed to be one, and certainly in all good faith It seemed to her that people were accustomed to explain the Scriptures too literally and too harshly. All that we read in them about eternal torments was, according to her, to be taken only as a threat or in a figurative sense. The death of Jesus Christ appeared to her an example of truly divine charity, to teach men to love God and one another in the same manner In a word, true to the religion which she had adopted, she accepted in all sincerity its entire profession of faith, but, when it came to a discussion of each article, it was manifest that her belief was quite different from that of the Church to which she always professed submission In reference to this, she displayed a simplicity of heart, and a frankness which was more eloquent than petty cavillings, and which frequently embarrassed even her confessor, from whom she concealed nothing "I am a good Catholic, and desire always to remain one," she used to say to him, "I submit with my whole heart to the decisions of Holy Mother Church I am not mistress of my belief, but I am mistress of my will, which I control without reserve, and am prepared to believe everything What more can you ask of me?"

Even had no Christian morality existed, I believe she would have followed its principles, since they harmonised so completely with her character She did all that was prescribed, but she would have done it just the same, even if it had not been prescribed In unimportant matters she liked to show her obedience; and, if it had not been permitted, even if she had been ordered, to eat meat on fast-days, she would have fasted in order to please God, without any regard for considerations dictated by prudence. But all these principles of morality were subordinated to the

principles of M. de Tavel, or rather, she declared that she found nothing contradictory therein. She would have slept every day with twenty men with a calm conscience, and without feeling any more scruple than desire in the matter. I know that many devotees are not more scrupulous on this point, but the difference is that, while they are led astray by their passions, she was only misled by her sophisms. In the course of the most touching, I even venture to say the most edifying, conversations, she would have been able to allude to this matter without any alteration of tone or manner, and without thinking that she was in the least inconsistent. She would even, if necessary, have interrupted such a conversation to speak of the subject, and would have been able to resume it as calmly as before, so intimate was her conviction that the whole matter was only a principle of social economy, which every intelligent person was at liberty to interpret, apply, or reject, according to his or her view of the matter, without the least danger of offending God. Although I certainly did not share her opinion upon this point, I confess that I never ventured to contradict her, since I was ashamed of the lack of politeness which such conduct on my part would have forced me to exhibit. I might, certainly, have endeavoured to establish a rule for others, and attempted to make an exception in my own case; but, not only was her temperament a sufficient protection against the abuse of her principles, but I knew that she was not a woman to be easily deceived, and, if I had claimed exception for myself, I should only have left it for her to grant it to anyone else who might be agreeable to her. Besides, I only mention this inconsistency incidentally by the side of the rest, although it has never had much influence upon her conduct, and at that time, had none at all; but I have promised to give a faithful account of her principles, and I wish to fulfil this promise. Let me now return to myself.

As I found in her all the principles which I needed in order to fortify my soul against the terrors of death and its consequences, I drew upon this source of confidence with perfect security. I became more closely attached to her than I had ever been. I should have been willing to hand over to her entirely the life which I felt was ready to leave me. The result of this redoubled attachment to her, of the conviction that I had only a short time to live, of the profound calmness with which I contemplated my future state, was an habitual condition of tranquillity—even of enjoyment—which, while it allayed all those passions, which remove our hopes and fears to a distance, permitted me to enjoy,

without anxiety or trouble, the few days which remained to me. Another thing helped to make them more agreeable: the endeavour to foster her taste for country life by every amusement that I could think of While I made her fond of her garden, her poultry-yard, her pigeons, and her cows, I myself acquired a liking for them all, and these trifling occupations, which filled up my day without disturbing my tranquillity, did me more good than the milk and all other remedies employed to keep my poor machine in order, and even repaired it as far as was possible.

The vintage and the gathering of the fruit amused us for the remainder of this year, and made us more and more attached to country life, amongst the good people by whom we were surrounded We were very sorry to see the approach of winter, and went back to town as if we had been going into exile—myself especially, since I did not think that I should live to see the spring again, and believed that I was saying good-bye to Les Charmettes for the last time. Before I left, I kissed the ground and the trees, and turned back several times as I went on my way As I had long given up my pupils, and lost my taste for the amusements and society of the town, I never went out, and never saw anybody, except mamma and M Salomon, who had recently become her physician and mine, an honourable and intelligent man, a strong Cartesian,[1] who talked sensibly about the system of the world, and whose agreeable and instructive conversation did me more good than all his prescriptions I have never been able to endure the silly and nonsensical padding of ordinary conversation, but serious and useful discourse always affords me great pleasure, and I never refuse to take part in it I took great delight in M Salomon's conversation, it seemed to me that, while in his company, I was acquiring a foretaste of that higher knowledge, which was reserved for my soul, when it had lost the fetters which confined it My predilection for him extended to the subjects which he discussed, and I began to look for books which might help me to understand him better Those which combined devotion and science were most suitable for me, particularly those of the Oratory and Port-Royal,[2] which I began to read, or rather, to devour I came across one written by Father Lamy, entitled "Entretiens sur les Sciences," a kind of introduction to the knowledge of those books which treated of them I read and re-read it a hundred times, and resolved to make it my guide At last, I felt myself,

[1] A follower of the doctrines of Descartes

[2] The school of the Jansenists.

in spite of, or rather by reason of, my condition, gradually and irresistibly attracted to study, and, while looking upon each day as my last, I studied with as great eagerness as if I had been destined to live for ever. I was told that this was injurious to me I believe that it was beneficial, not only to my mind, but also to my body, for this occupation, to which I passionately devoted myself, became so delightful to me, that I no longer thought of my sufferings, and was much less affected by them. It is certainly true that nothing afforded me any real relief; but, as I felt no acute pain, I became accustomed to languor and sleeplessness, to thought instead of action, and, at last, I came to look upon the slow and gradual decay of my powers as an unavoidable process, which death alone could arrest

Not only did this opinion release me from all idle and earthly cares, but it also delivered me from the annoyance of the various remedies to which, hitherto, I had been obliged to submit, in spite of myself. Salomon, convinced that his drugs could not cure me, spared me the unpleasantness of taking them, and was content to soothe poor mamma's grief with some of those harmless prescriptions which deceive the sick man with hopes and keep up the reputation of the physician I gave up strict diet, began to take wine again, and, as far as my strength allowed me, led the life of a man in perfect health, temperate in everything, but denying myself nothing I even went out sometimes, and began to visit my acquaintances again, especially M de Conzié, whose society I found very agreeable In short, whether it was that I thought it a fine thing to keep on learning till my last hour, or that some slight hope of life still remained concealed at the bottom of my heart, the expectation of death, far from diminishing my taste for study, seemed rather to enliven it, and I made great haste to pick up a little knowledge for the next world, as if I had believed that in it I should only possess such knowledge as I took with me. I became fond of the bookshop of a M Bouchard, frequented by several men of letters; and, as the spring, which I had never expected to live to see, was close at hand, I looked out some books to take to Les Charmettes, in case I should have the good fortune to return there

I had this good fortune, and I made the best use of it. The joy with which I beheld the first buds is indescribable To me it was like a resurrection in Paradise to see the spring again No sooner had the snow begun to melt than we left our dungeon, and arrived at Les Charmettes soon enough to hear the first notes of the nightingale From that time I no longer thought of

dying; and it is really remarkable, that I have never had any serious illness in the country. I have suffered much there, but have never been confined to my bed. I have often said, when feeling more than usually unwell: "When you see me at the point of death, carry me under the shade of an oak. I promise you that I shall get well again." Although still weak, I resumed my country occupations, but to an extent proportionate to my powers. I was truly grieved not to be able to see after the garden alone; but after half a dozen digs with the spade, I was quite out of breath, the sweat poured down my face, and I felt quite exhausted. When I stooped, my palpitations increased, and the blood flew to my head with such violence that I was obliged to stand upright immediately. Compelled to confine myself to less fatiguing occupations, I undertook, amongst other things, the care of the pigeon-house, to which I became so strongly attached, that I often spent several hours in succession there without feeling a moment's weariness. The pigeon is a very timid creature, and difficult to tame. However, I succeeded in inspiring mine with such confidence that they followed me everywhere, and allowed me to catch them whenever I wanted. I could not show myself in the garden or court without immediately finding two or three of them on my arms and head; and at last, in spite of the pleasure this afforded me, this following became so troublesome to me, that I was obliged to discourage their excessive familiarity. I have always found singular pleasure in taming animals, especially such as are shy and wild. It appeared to me delightful to inspire them with a confidence which I have never abused. I desired their fondness for me to be perfectly unrestricted.

I have mentioned that I took some books with me; but I made use of them in a manner less calculated to instruct than to overwhelm me. The false idea which I entertained of things caused me to believe that, in order to read a book with profit, it was necessary to possess all the preliminary knowledge which it presupposed. I had no suspicion that very frequently the author himself did not possess it, and that he extracted it from other books as he required it. Possessed by this foolish idea, I was detained every moment, and obliged to run incessantly from one book to another: sometimes, before I had reached the tenth page of the work I wanted to study, I should have been obliged to exhaust the contents of whole libraries. However, I followed this senseless method so persistently that I lost an enormous amount of time, and my head became so confused that I almost

lost the power of seeing or comprehending anything Happily, I at last perceived that I was on the wrong track, which was leading me astray in an interminable labyrinth, and I left it before I was quite lost in it

The first thing that strikes anyone who has a genuine taste for learning, however slight, when he devotes himself to it, is the close connection of the sciences, which causes them to attract, support, and throw light upon each other, so that one cannot dispense with the other Although the human intellect is not capable of mastering all, and one must always be regarded as the principal object of study, yet, without some idea of the rest, a man often finds himself in the dark in his own particular branch I felt that what I had undertaken was good and useful in itself, and that all that was necessary was a change of method. Taking the Encyclopædia first, I had divided it into its different branches I saw that I should have done exactly the opposite, that I ought to have taken each branch separately and followed it up to the point at which all unite Thus, I returned to the ordinary synthetical method, but like a man who knows what he is about In this, meditation supplied the place of knowledge, and a very natural reflection helped me on the right road Whether I lived or died, I had no time to lose A man who, at the age of five-and-twenty, knows nothing and wishes to learn everything, is bound to make the best use of his time Not knowing at what point destiny or death might arrest my zeal, I desired, in any case, to get an idea of everything, in order to discover the special bent of my natural abilities, and also to judge for myself what was worthy of cultivation

In the execution of this plan I found another advantage which had not occurred to me—that of economising my time I certainly cannot have been born for study, for continuous application tires me to such an extent, that I am utterly unable to devote more than half an hour together to the close study of the same subject, especially when following another's train of thought, for it has sometimes happened that I have been able to devote myself to my own ideas longer, and even with tolerable success When I have read a few pages of an author who must be read carefully, my mind wanders from him, and is lost in the clouds If I persist, I exhaust myself to no purpose, I become dazed, and cease to see anything But if different subjects follow each other, even without interruption, one relieves me from the other, and, without feeling the need of any relaxation, I follow them more easily I profited by this

observation in my plan of study, and I combined them in such a manner that I was busy the whole day without ever fatiguing myself It is true that rural and domestic occupations afforded me useful distractions; but, in my increasing zeal, I soon found means to spare time from these to devote to study, and to busy myself with two kinds of things at the same time, without thinking that the result in each case was less satisfactory

In these trifling details, which afford me delight, and with which I often weary my reader, I nevertheless exercise a reserve which he would scarcely suspect unless I took care to inform him Here, for example, I remember with delight all the various attempts I made to distribute my time in such a manner as to derive from it as much pleasure and profit as possible, and I can say that this period, during which I lived in retirement and always in ill-health, was the period of my life during which I was least idle and least wearied Two or three months were thus spent in trying the bent of my mind, and in enjoying, in the most beautiful season of the year, and in a spot which it rendered delightful, the charm of life, the value of which I so well appreciated,—the charm of an unrestrained and sweet companionship, if such a name can be given to a union so perfect, and of the wonderful knowledge which I proposed to acquire, for it seemed to me as if I already possessed it, or rather, it was still better, since the pleasure of learning counted for much in my happiness

I must pass over these attempts, which were all a source of enjoyment to me, but are too simple to be satisfactorily expressed I repeat, true happiness cannot be described, it can only be felt, and felt the more, the less it can be described, since it is not the result of a number of facts, but is a permanent condition I often repeat myself, but I should do so still more if I said the same thing as often as it occurs to me. When my frequently-changed manner of life had at last adopted a regular course, it was distributed as nearly as possible in the following manner

I got up every day before sunrise, I climbed through a neighbouring orchard to a very pretty path above the vineyard which ran along the slope as far as Chambéri During my walk I offered a prayer, which did not consist merely of idle, stammering words, but of a sincere uplifting of the heart to the Creator of this delightful Nature, whose beauties were spread before my eyes I never like to pray in a room. it has always seemed to me as if the walls and all the petty handiwork of man interposed between myself and God I love to contemplate

Him in His works, while my heart uplifts itself to Him My prayers were pure, I venture to say, and for that reason deserved to be heard. I only asked for myself and for her, who was inseparably associated with my wishes, an innocent and peaceful life, free from vice, pain, and distressing needs; the death of the righteous, and their lot in the future For the rest, this act of worship consisted rather of admiration and contemplation than of requests, for I knew that the best means of obtaining the blessings which are necessary for us from the giver of all true blessings, was to deserve, rather than to ask for, them My walk consisted of a tolerably long round, during which I contemplated with interest and pleasure the rustic scenery by which I was surrounded, the only thing of which heart and eye never tire. From a distance I looked to see if it was day with mamma When I saw her shutters open, I trembled with joy and ran towards the house, if they were shut, I remained in the garden until she awoke, amusing myself by going over what I had learned the evening before, or by gardening. The shutters opened, I went to embrace her while she was still in bed, often still half asleep, and this embrace, as pure as it was tender, derived from its very innocence a charm which is never combined with sensual pleasure

We usually took *café au lait* for breakfast This was the period of the day when we were most undisturbed, and chatted most at our ease We usually sat a considerable time over our breakfast, and from that time I have always had a great liking for this meal I infinitely prefer the fashion of the Swiss and English, with whom breakfast is really a meal at which all the family assemble, to that of the French, who breakfast separately in their rooms, or, most commonly, take no breakfast at all After an hour or two of conversation, I went to my books till dinner I began with some philosophical treatise, such as the Logic of Port-Royal, Locke's Essay, Malebranche, Leibnitz, Descartes, &c I soon observed that all these authors nearly always contradicted each other, and I conceived the fanciful idea of reconciling them, which fatigued me greatly, and made me lose considerable time I muddled my head without making any progress. At last, abandoning this plan, I adopted one that was infinitely better, to which I attribute all the progress which, in spite of my want of talent, I may have made, for it is certain that I never had much capacity for study As I read each author, I made a practice of adopting and following up all his ideas, without any admixture of my own or of those of any-

one else, and without ever attempting to argue with him I said to myself: "Let me begin by laying up a store of ideas, no matter whether they be true or false, provided only they are definite, until my head is sufficiently equipped with them to be able to select and compare them." I know that this method is not without its inconveniences, but it has answered my purpose of self-instruction After I had spent some years in thinking exactly as others thought, without, so to speak, reflecting, and almost without reasoning, I found myself in possession of a fund of learning sufficient to satisfy myself, and to enable me to think without the assistance of another. Then, when travelling and business matters deprived me of the opportunity of consulting books, I amused myself by going over and comparing what I had read, by weighing everything in the scale of reason, and, sometimes, by passing judgment upon my masters I did not find that my critical faculties had lost their vigour owing to my having begun to exercise them late, and, when I published my own ideas, I have never been accused of being a servile disciple, or of swearing *in verba magistri* [1]

From these studies I proceeded to elementary geometry, beyond which I never advanced, although I persistently attempted, in some degree, to overcome my weakness of memory by dint of retracing my steps hundreds of times, and by incessantly going over the same ground I did not like Euclid, whose object is rather a chain of proofs than the connection of ideas I preferred Father Lamy's "Geometry," which from that time became one of my favourite works, and which I am still able to read with pleasure Next came algebra, in which I still took Father Lamy for my guide When I was more advanced, I took Father Reynaud's "Science of Calculation"; then his "Analysis Demonstrated," which I merely skimmed I have never got so far as to understand properly the application of algebra to geometry. I did not like this method of working without knowing what I was doing, and it appeared to me that solving a geometrical problem by means of equations was like playing a tune by simply turning the handle of a barrel-organ The first time that I found by calculation, that the square of a binomial was composed of the square of each of its parts added to twice the product of those parts, in spite of the correctness of my multiplication, I would not believe it until I had drawn the figure. I had considerable liking for algebra, in so far as it

[1] "By the words of a master". an allusion to the disciples of Pythagoras, who slavishly reproduced the ideas of their master

dealt with abstract quantities, but, when it was applied to space and dimensions, I wanted to see the operation explained by lines; otherwise I was entirely unable to comprehend it

After this came Latin I found this my most difficult task, and I have never made much progress in it At first I began with the Port-Royal method, but without result Its barbarous verses disgusted me, and my ear could never retain them The mass of rules confused me, and when learning the last, I forgot all that had preceded it A man who has no memory does not want to study words, and it was just in order to strengthen my memory that I persisted in this study, which I was finally obliged to abandon I was sufficiently acquainted with the construction to be able to read an easy author with the help of a dictionary I kept to this plan with tolerable success I limited myself to translations, not written, but mental By dint of continual practice, I was able to read the Latin authors with tolerable ease, but I have never been able to speak or write in that language, which frequently caused me embarrassment, when I found myself, I know not how, enrolled a member of the society of men of letters Another disadvantage resulting from this method of learning is, that I have never learned prosody, still less the rules of versification However, in my desire to feel the harmony of the language in verse as well as prose, I made great efforts to succeed in this, but I am convinced that it is impossible without the aid of a master After I had learned the structure of the easiest of all verses, the hexameter, I had sufficient patience to scan nearly the whole of Virgil, marking the feet and quantities; then, when I afterwards had any doubt whether a syllable was long or short, I referred to my Virgil It may easily be conceived that this made me commit many errors, in consequence of the license allowed by the rules of versification But, if there is an advantage in self-instruction, there are also great disadvantages, especially the incredible amount of labour necessary. This I know better than anyone else

Before noon I left my books, and, if dinner was not ready, I paid a visit to my friends the pigeons, or worked in the garden until it was When I heard myself called, I was very glad to run to table, provided with an excellent appetite, for it is a remarkable thing that, however ill I may be, my appetite never fails We dined very pleasantly, talking of our affairs, until mamma was able to eat Two or three times a week, when it was fine, we took our coffee in a cool and shady arbour behind the

house, which I had decorated with hops, which made it very agreeable during the heat. We spent some little time in looking at our vegetables and flowers, and in talking about our mode of life, which heightened the enjoyment of it. I had another little family at the bottom of the garden—some bees. I rarely failed to visit them, and mamma often accompanied me. I took great interest in their work: it amused me immensely to see them returning from their foraging expeditions, their little legs often so loaded that they could scarcely move. At first my curiosity made me too inquisitive, and I was stung two or three times; but at last they got to know me so well, that they let me go as close to them as I pleased; and, however full their hives were, when they were ready to swarm, I had them all round me, on my hands and on my face, without ever getting stung. All animals rightly distrust human beings; but when they once feel sure that they do not mean to hurt them, their confidence becomes so great that a man must be worse than a barbarian to abuse it.

I returned to my books, but my afternoon occupations deserved less to be called work and study than recreation and amusement. I have never been able to endure close application in my room after dinner, and, generally speaking, any effort during the heat of the day is painful to me. However, I occupied myself with reading without study, without restraint, and almost without any system. My most regular occupations were history and geography; and, as these did not require any great effort of mind, I made as much progress as was possible, considering my weak memory. I tried to study Father Pétau, and plunged into the obscurities of chronology; but I was disgusted by the critical portion of it, which is most intricate, and by preference I took up the study of the exact measurement of time and the course of the heavenly bodies. I should also have become fond of astronomy, if I had had the necessary appliances; but I was obliged to content myself with a few elementary principles, learnt from books, and some crude observations which I made with a telescope, merely to learn the general idea of the situation of the heavenly bodies; for my shortsightedness does not allow me to distinguish the stars clearly with the naked eye. In regard to this, I remember an adventure which has often made me laugh since. I had bought an astronomical chart, in order to study the constellations. I fastened this chart to a frame, and, when the nights were clear, I went into the garden, and placed my frame on four stakes about my own height, with

the chart turned downwards. In order to prevent the wind from blowing out my candle, I put it in a pail, which I placed between the four stakes on the ground. Then, looking alternately at the map with my eyes and the stars with my telescope, I practised myself in distinguishing the constellations and the individual stars I think I have mentioned that M Noiret's garden was in the form of a terrace, so that everything that took place could be seen from the road One evening, some peasants, who were passing by at rather a late hour, saw me, most comically attired, busy at my work The dim light, which fell upon my chart, without their being able to see where it came from, since it was hidden from their eyes by the edges of the pail, the four stakes, the large sheet of paper covered with figures, the frame, and the movements of my telescope, which kept appearing and disappearing, gave an air of witchcraft to the whole proceeding, which terrified them

My dress was not calculated to reassure them A broad-brimmed hat over my cap, and a short, wadded night-dress belonging to mamma, which she had forced me to put on, presented to their eyes the appearance of a real sorcerer, and, as it was nearly midnight, they had no doubt that a witches' meeting was going to commence Feeling little curiosity to see any more, they ran away in great alarm, woke up their neighbours to tell them of the apparition they had seen, and the story spread so quickly that, on the following day, everyone in the neighbourhood knew that a witches' gathering had been held in M Noiret's garden I do not know what would have been the result of this rumour, had not one of the peasants, who had been a witness of my incantations, carried a complaint on the same day to two Jesuits, who often came to see us, and who, without knowing what it was all about, in the meantime disabused them of the idea They told us the story, I told them the origin of it, and we enjoyed a hearty laugh over it However, it was decided, for fear of its being repeated, that for the future I should take my observations without the assistance of a light, and that I should consult my chart at home Those who have read, in my "Letters from the Mountain," of my Venetian magic, will, I hope, find that sorcery had long been my vocation

Such was my life at Les Charmettes, when I was not occupied with country pursuits, to which I always gave the preference, and in anything which was not beyond my strength I worked like a peasant, but it is true that my extreme weakness allowed me little merit on this point, except that of good intentions

Besides, I wanted to do two different things at once, and consequently did neither well. I had resolved to acquire a good memory by violent measures, and persisted in my attempts to learn a great deal by heart With this object, I always carried some book with me, which I studied and repeated to myself while at work, with incredible pains. I cannot understand how it was that my persistency in these useless and continued efforts did not end by reducing me to a state of stupidity I must have learnt and relearnt at least twenty times the Eclogues of Virgil, and yet I do not know a single word of them. I have lost or dismembered numbers of books through the habit of carrying them about with me everywhere, in the pigeon-house, in the garden, in the orchard, and in the vineyard While occupied with something else, I put my book down at the foot of a tree or on a hedge, I always forgot to take it up again, and, at the end of a fortnight, I frequently found it rotted away, or eaten by ants and snails This eagerness for learning became a mania which drove me nearly stupid, so incessantly was I employed with muttering something or other to myself

The writings of Port-Royal and the Oratory, which I read most frequently, had made me half a Jansenist, and, in spite of all my trust in God, their harsh theology sometimes frightened me The dread of hell, which hitherto had had little terror for me, gradually disturbed my peace of mind, and, if mamma had not calmed my uneasiness, this terrible doctrine would have upset me altogether My confessor, who was also hers, did his best to keep me in a comfortable frame of mind This confessor was a Jesuit, named Father Hemet, a good and wise old man, whose memory I shall always revere Although a Jesuit, he was as simple as a child, and his morality, rather gentle than lax, was exactly what I needed to counterbalance the gloomy impressions of Jansenism This simple old man and his companion, Father Coppier, often came to see us at Les Charmettes, although the road was very rough and the journey long for persons of their age Their visits did me great good may God recompense their souls! for they were too old at the time for me to suppose that they are still alive I also went to see them at Chambéri I gradually became quite at home in their house, their library was at my disposal The memory of this happy time is so closely connected with my recollection of the Jesuits, that I love the one for the sake of the other, and, although I have always considered their doctrines dangerous, I have never been able to bring myself to hate them cordially

I should much like to know, whether the same childish ideas ever enter the hearts of other men as sometimes enter mine. In the midst of my studies, in the course of a life as blameless as a man could have led, the fear of hell still frequently troubled me. I asked myself: "In what state am I? If I were to die this moment, should I be damned?" According to my Jansenists, there was no doubt about the matter; but, according to my conscience, I thought differently. Always fearful, and a prey to cruel uncertainty, I had recourse to the most laughable expedients to escape from it, for which I would unhesitatingly have anyone locked up as a madman if I saw him doing as I did. One day, while musing upon this melancholy subject, I mechanically amused myself by throwing stones against the trunks of trees with my usual good aim, that is to say, without hardly hitting one. While engaged in this useful exercise, it occurred to me to draw a prognostic from it to calm my anxiety. I said to myself: "I will throw this stone at the tree opposite; if I hit it, I am saved; if I miss it, I am damned." While speaking, I threw my stone with a trembling hand and a terrible palpitation of the heart, but with so successful an aim that it hit the tree right in the middle, which, to tell the truth, was no very difficult feat, for I had been careful to choose a tree with a thick trunk close at hand. From that time I have never had any doubt about my salvation! When I recall this characteristic incident, I do not know whether to laugh or cry at myself. You great men, who are most certainly laughing, may congratulate yourselves; but do not mock my wretchedness, for I swear to you that I feel it deeply.

However, these troubles and alarms, perhaps inseparable from piety, were not lasting. As a rule I was tolerably calm, and the impression which the idea of a speedy death produced upon my soul was not so much one of sadness as of peaceful resignation, which even had its charm. I have just found, amongst some old papers, a kind of exhortation addressed to myself, in which I congratulated myself upon dying at an age when a man feels sufficient courage in himself to look death in the face, and without having undergone any great sufferings, either bodily or mental, during the course of my life. My judgment was only too correct! a presentiment made me afraid of living only to suffer. It seemed as if I foresaw the destiny which awaited me in my old age. I have never been so near wisdom as during those happy days. Without great remorse for the past, free from all anxiety regarding the future, my dominant

feeling was the enjoyment of the present The devout, as a rule, possess a small amount of very lively sensuality, which gives a flavour of rapturous enjoyment to the innocent pleasures which are permitted to them The worldly look upon this as a crime on their part, I do not know why,—or rather, I know quite well, they envy in others the taste for simple pleasures which they have lost themselves. This taste I had, and I found it delightful to satisfy it with a quiet conscience My heart, still fresh, abandoned itself to everything with a childish pleasure, or rather, if I may venture to say so, with angelic rapture, for, in truth, these quiet enjoyments possess the serene charm of the joys of Paradise Dinners on the grass at Montagnole, suppers in the arbour, the gathering of the fruit, the vintage, the evenings spent in assisting our people to pull off the fibres of hemp—all these were so many festivals for us, which afforded mamma as much pleasure as myself Solitary walks possessed a still greater charm, because the heart had greater freedom of expansion Amongst others, I remember one which marks an epoch in my memory, which we took on one St Louis's day, after whom mamma was named. We set out alone, early in the morning, after having heard mass read by a Carmelite at daybreak in a chapel attached to the house I had proposed that we should stroll about the opposite side of the valley, which we had never yet visited We had sent our provisions on ahead, for the excursion was to last all day Mamma, although somewhat stout and fat, was a fairly good walker We wandered from hill to hill, from thicket to thicket, sometimes in the sun and frequently in the shade, resting now and again, forgetting ourselves for hours, talking of ourselves, our union, and our happy lot, and offering up prayers for its continuance, which were not heard Everything seemed in a conspiracy to enhance the happiness of that day A shower of rain had recently fallen, there was no dust, the brooks were full of running water A slight, fresh breeze stirred the leaves, the air was pure, the horizon cloudless, the sky was as serene as our hearts We took our dinner at a peasant's house, and shared it with his family, who showered upon us heartfelt blessings What good people these poor Savoyards are! After dinner, we reached the shade of some tall trees, where mamma amused herself with botanising amongst the underwood, while I collected some dry sticks to boil our coffee Mamma pointed out to me a thousand curious things in the structure of the flowers which I had picked for her on the way, which greatly delighted me, and should have

inspired me with a taste for botany, but the time for that was not yet come—I was too fully occupied by other studies I was struck by an idea which diverted my mind from flowers and plants My frame of mind, all that we said and did on that day, all the objects which had struck my attention, recalled to me the dream which I had had at Annecy seven or eight years before, of which I have given an account in its proper place The resemblance was so striking that, when I thought of it, I was moved to tears In a transport of emotion I embraced my dear friend "Mamma, mamma," I said passionately, "this day has long been promised to me, I can imagine no greater happiness My joy, thanks to you, is at its height May it never decline; may it last as long as I feel its charm, it will never end except with my life!"

Thus passed my happy days, happier, since I saw nothing which could disturb them, and I only conceived it possible for them to end when my own end came Not that the source of my anxiety was completely exhausted, but I found that it took a different course, which I did my best to direct towards useful objects, that it might carry its remedy with it Mamma was naturally fond of the country, and this taste did not cool while she was with me. She gradually conceived a liking for country pursuits She endeavoured to make her property a source of profit, and she took pleasure in making a practical use of her knowledge of such matters Not content with the land belonging to the house, she rented a field or a meadow Directing her love of enterprise towards agriculture, she soon bid fair to become a regular farmer, instead of remaining idle at home I was not particularly pleased to see her enlarging her sphere of occupation, and I opposed it as much as I could, feeling convinced that she would always be disappointed, and that her generous and extravagant disposition would always cause the expenditure to exceed the receipts However, I consoled myself with the thought that these receipts would amount to something, and would help her to live. Of all the schemes she could possibly have thought of, this appeared to me the least ruinous, and without expecting any profit from it as she did, I saw in it a continuous occupation, which would protect her from unlucky undertakings and the machinations of swindlers For this reason, I was eager to regain sufficient health and strength to enable me to watch over her affairs and to be her foreman or head workman; and the exercise, which this obliged me to take, often took me away from my books and diverted my thoughts from my condition, so that my health was naturally improved.

[1737-1741]—The following winter Barillot returned from Italy. He brought me some books; amongst others, the "Bontempi" and the "Cartella della Musica," which gave me a taste for the history of music and the theoretical investigation of this beautiful art. Barillot remained with us some time; and, as I had attained my majority some months ago, it was agreed that, in the following spring, I should go to Geneva to claim my mother's fortune, or, at least, the share that came to me, until it should be discovered what had become of my brother. This plan was carried out as had been arranged. I went to Geneva, where I was joined by my father. He had for some time been in the habit of visiting the place without anyone molesting him, although the decree against him was still in force; but, as he was esteemed for his courage and respected for his honesty, it was pretended that his little affair was forgotten; and the magistrates, busy with the grand scheme, which soon afterwards burst forth in all its glory, did not desire to irritate the middle classes prematurely, by reminding them of their former partisanship at an inopportune moment.

I was afraid of difficulties being raised in consequence of my change of religion, but found none. The laws of Geneva are in this respect not so severe as those of Berne, where anyone who changes his religion loses, not only his status, but his property as well. My claims were not disputed, but the inheritance itself, for some reason or other which I do not know, was reduced to a very small sum. Although it was almost certain that my brother was dead, there was no legal proof of this. I had not sufficient title to claim his share, and I willingly left it to help to support my father, who, as long as he lived, enjoyed the use of it. As soon as the legal formalities were concluded and I received my money, I laid out part of it in books, and flew to lay the rest at mamma's feet. During the journey my heart beat with joy, and, at the moment when I placed this money in her hands, I was a thousand times happier than when it was placed in mine. She received it with the simplicity of all beautiful souls, who, finding no difficulty in such actions themselves, are not astonished when they see them performed by others. The money was laid out almost entirely upon myself, with the same simplicity. It would have been employed in exactly the same manner, if it had come from any other source.

Meanwhile, my health was not completely re-established; on the contrary, I was visibly wasting away. I was as pale as a corpse and thin as a skeleton. The beating of my veins was

terrible, the palpitations of my heart were more frequent. I continually suffered from shortness of breath, and my weakness at length became so great that I could scarcely move. I could not walk fast without a feeling of suffocation; I could not stoop without turning giddy, I could not lift the smallest weight; and I was forced to remain inactive, the greatest torment for a man as restless as I was. There is no doubt that my illness was, to a great extent, attributable to hysteria. This, which is the ailment of happy people, was mine. The tears which I often shed without any cause for weeping, my lively charm at the rustling of a leaf or the chirping of a bird, my changeable disposition amidst the calm of a most happy life—all these were indications of that weariness caused by happiness, which, so to speak, leads to an extravagant sensibility. We are so little formed for happiness in this world, that of necessity the soul or the body must suffer, when they do not suffer together, and a happy condition of the one nearly always injures the other. When I might have enjoyed life heartily, the decaying machinery of my body prevented me without anyone being able to localise the cause of the evil. Later, my body, in spite of my declining years and very real and painful sufferings, appears to have regained its strength, in order to feel my sufferings more keenly, and, while I am writing these words, weak and almost sixty years of age, overwhelmed by pains of every description, I feel that I possess more life and strength for suffering than I possessed for enjoyment in the flower of my age and in the bosom of the truest happiness.

By way of reducing myself completely, after having read a little philosophy, I began the study of anatomy, and took a survey of the number and working of the individual parts which composed my bodily machine. Twenty times a day I was prepared to feel the whole out of gear. Far from being astonished at finding myself in a dying condition, I only felt surprised that I was still able to live, and I believed that every complaint of which I read the description was my own. I am convinced that, if I had not been ill, this fatal study would have made me so. Finding in each complaint the symptoms of my own, I thought that I was suffering from all, and thereby contracted one, which was still more cruel than all the rest, and from which I thought I was free,—an eager desire to be cured, which it is difficult for a man to escape, when once he begins to read medical books. By dint of research, reflection, and comparison, I came to the conclusion that the foundation of my malady was a polypus of the

heart, and Salomon himself seemed struck by this idea These suppositions should reasonably have confirmed me in my previous resolutions But this was not the case I exerted all my mental powers to discover how polypus of the heart could be healed, resolved to undertake this marvellous cure Anet, during a journey which he made to Montpellier, to visit the botanical gardens and the demonstrator, M Sauvages, had been told that M Fizes had cured such a polypus Mamma remembered this, and mentioned it to me This was enough to inspire me with a longing to go and consult M Fizes The hope of being cured restored my courage, and gave me strength to undertake the journey The money which I had brought from Geneva furnished the means, and mamma, far from attempting to dissuade me, encouraged me to go. Behold me, then, on my way to Montpellier! I had no need to go so far to find the physician I required. As riding fatigued me too much, I took a carriage at Grenoble. At Moirans five or six other carriages arrived, one after the other, after my own. This time it was, in truth, the story of the sedan-chairs[1] Most of these carriages formed part of the equipage of a newly-wedded bride, whose name was Madame du Colombier She was accompanied by another lady, Madame de Larnage, who was younger and not so good-looking, but equally amiable, who intended to proceed from Romans, where Madame du Colombier was stopping, to the town of St Andiol, near the Pont-Saint-Esprit Considering my well-known shyness, it will not be imagined that I readily made the acquaintance of these elegant ladies and their suite, but at last, as I travelled by the same route, stopped at the same inns, and, under penalty of being considered a regular boor, was obliged to appear at the same table, it became impossible for me to avoid making the acquaintance I did so, and even sooner than I could have wished, for all this bustle was ill-suited to a sick man, especially one of my temperament But curiosity makes these roguish creatures so insinuating, that, in order to make a man's acquaintance, they begin by turning his head. This is what happened to me. Madame du Colombier was too closely surrounded by young dandies to have time to make advances to me, and besides, it was not worth while, since we were soon to separate; but Madame de Larnage, who was not so beset by admirers, had to make provision for her journey. It was Madame de Larnage who undertook my conquest; and, from that time, it was good-bye to poor Jean Jacques, or rather to my fever, hysteria, and polypus—good-bye

[1] From Scarron's *Roman Comique*. see p 126

to everything, when in her company, with the exception of certain palpitations of the heart, which remained, and of which she showed no inclination to cure me. The bad state of my health was our first subject of conversation They saw that I was ill, they knew that I was going to Montpellier, and my appearance and manners must have made it clear that I was no profligate, for it was evident, from what followed, that they did not suspect that I was going there in order to be cured of the effects of debauchery Although ill-health is no great recommendation amongst women, it made me interesting in the eyes of these ladies In the morning they sent to know how I was, and invited me to take chocolate with them, and asked me how I had passed the night On one occasion, in accordance with my praiseworthy habit of speaking without thinking, I answered that I did not know This answer made them think that I was mad They examined me more closely, and this examination did me no harm I once heard Madame du Colombier say to her friend "He has no manners, but he is amiable" This word greatly encouraged me, and caused me to act up to it.

As we became more intimate, I was obliged to speak about myself; to say who I was, and where I came from This caused me some embarrassment, for I clearly saw that the word "convert" would ruin me in polite society and amongst ladies of fashion I do not know what curious whim prompted me to pass myself off as an Englishman I gave myself out as a Jacobite I called myself Dudding, and they called me Mr Dudding A confounded Marquis de Torignan, who was with us, an invalid like myself, and old and ill-tempered into the bargain, took it into his head to enter into conversation with Mr Dudding He talked to me about King James, the Pretender, and the old Court of Saint-Germain. I was on thorns I knew nothing about them, except the little I had read in Count Hamilton and the newspapers, but I made such good use of my scanty knowledge that I got out of it pretty well. Luckily, no one thought of asking me about the English language, of which I did not understand a single word

We got on exceedingly well together, and looked forward with regret to our separation We travelled at a snail's pace by day. One Sunday we found ourselves at Saint-Marcellin Madame de Larnarge wanted to attend mass, and I accompanied her, which nearly spoilt my game I behaved during service as I had always been in the habit of doing From my modest and reserved behaviour she concluded that I was a devotee, which gave her

the worst possible opinion of me, as she confessed to me two days later. It required great efforts of gallantry on my part to efface this unfavourable impression; or rather, Madame de Larnage, like a woman of experience, not being easily discouraged, was willing to run the risk of making advances to see how I would extricate myself She made them so freely and in such a manner that, since I thought nothing of my personal appearance, I believed she was laughing at me In this ridiculous idea, there was no kind of folly that I did not commit · I was worse than the Marquis du Legs[1] Madame de Larnage stood her ground, tried to tempt me so often and spoke so tenderly to me, that a wiser man than myself would have found difficulty in taking it all seriously The more she persisted, the more she confirmed me in my belief, and what tormented me still more was, that I became seriously enamoured of her. I said, with a sigh, to myself and to her "Ah! if all you say were only true, I should be the happiest of men" I believe that my raw simplicity only piqued her fancy, and that she was unwilling to acknowledge a defeat

We had left Madame du Colombier and her suite at Romans We continued our journey, slowly and most agreeably,—Madame de Larnage, the Marquis de Torignan, and myself The Marquis, although an invalid and a grumbler, was a decent fellow, but was not best pleased at seeing other people enjoying themselves without being able to do so himself[2] Madame de Larnage took so little trouble to conceal her fancy for me, that he perceived it sooner than I did myself, and his malicious sarcasms should at least have given me the confidence which I did not venture to draw from the lady's advances, had I not imagined, in a spirit of perversity, of which I alone was capable, that they had come to an understanding to amuse themselves at my expense This foolish idea at last completely turned my head, and made me play the utter simpleton in a situation in which my heart, being really smitten, might have instructed me to act a far more distinguished part I cannot understand how it was that Madame de Larnage was not disgusted with my sullenness, and did not dismiss me with utter contempt. But she was a clever woman, who understood the people she had to deal with, and saw

1 A character in Marivaux's comedy, who is in love for the first time, and, being of an exceedingly timid disposition, is afraid to make a declaration, while the character of the Countess is exactly the opposite The plot turns on a legacy (*legs*) hence the name

2 *Manger son pain à la fumée du rôti* literally, "To eat bread when he could smell roast meat"

clearly that there was more silliness than lukewarmness in my behaviour

She at last succeeded, with some difficulty, in making herself understood We had reached Valence in time for dinner, and, according to our praiseworthy custom, remained there for the rest of the day We put up outside the town, at Saint-Jacques I shall never forget this inn or the room which Madame de Larnage occupied After dinner she wanted to go for a walk She knew that the Marquis was not fond of walking It was a plan to secure for herself a *tête-à-tête*, which she had resolved to make the most of, for there was no more time to be lost, if any was to be left to make use of We walked round the town, along the moats I recommenced the long story of my complaints, to which she replied so tenderly, sometimes pressing my arm to her heart, that only stupidity like mine could have prevented me from being convinced that she spoke seriously The unaccountable thing was, that I myself was greatly affected I have said that she was amiable, love made her charming, it restored all the brightness of her early youth, and she managed her advances so cunningly, that she would have seduced a man of the greatest experience I was very ill at ease, and frequently on the point of taking liberties, but the fear of offending or displeasing her, and the still greater dread of being derided, laughed at, mocked, of providing an anecdote for the table, and being complimented upon my courage by the merciless Marquis, kept me back and made me feel irritated at my foolish bashfulness, and at my inability to overcome it, while I reproached myself with it I was on the rack I had already abandoned my timid language,[1] the absurdity of which I felt, now that I was so well on the road, but as I did not know how to act or what to say, I held my tongue and looked sulky. In a word, I did everything that was calculated to bring upon me the treatment which I feared. Happily, Madame de Larnage was more humane She abruptly interrupted the silence by putting her arm round my neck, while, at the same time, her mouth, pressed upon my own, spoke too clearly for me to have any further doubt The crisis could not have occurred at a more happy moment I became amiable It was time She had given me the confidence, the want of which has always prevented me from being natural For once I was myself never have my

1 *Mes propos de Céladon* "My Celadonic way of speaking" Céladon was one of the characters in the "Astrée," a celebrated romance by Honore d'Urfe (1568–1625), and came to be used for a devoted but bashful lover

eyes, my senses, my heart and my mouth spoken so well; never have I repaired my errors so completely; and if this little conquest had cost Madame de Larnage some trouble, I had reason to believe that she did not regret it

If I were to live a hundred years, I could never think of this charming woman without delight. I use the word charming, because, although she was neither young nor beautiful, and yet neither old nor ugly, there was nothing in her face to prevent her intellect and grace from exercising their full effect In complete contrast to other women, her least freshness was in her face, and I believe that the use of rouge had ruined it She had reasons for her easy virtue: it was the best way in which she could assert all her charms It was possible to look at her without loving her; it was impossible to possess her without adoring her This seems to me to prove that she was not always so lavish of her favours as she was with me Her advances to me had been too sudden and lively to be excusable; but her heart at least had as much to do with it as her senses, and, during the brief and delicious period which I spent with her, I had reason to believe, from the forced moderation which she imposed upon me, that, although sensual and voluptuous, she thought more of my health than her own pleasure

The understanding between us did not escape the Marquis. He did not, however, leave off chaffing me, but, on the contrary, treated me more than ever as a bashful lover, a martyr to his lady's cruelty Not a word, not a smile, not a look escaped him, which could have made me suspect that he had found us out, and I should have believed that he had been deceived by us, had not Madame de Larnage, who was keener than I was, told me that this was not the case, but that he was a chivalrous man, and, indeed, no one could have shown more polite attention, or behaved more courteously than he always did, even towards myself, with the exception of his raillery, especially after my success He perhaps attributed the credit of it to me, and considered me not such a fool as I had appeared to be He was mistaken, as has been seen. but no matter, I profited by his mistake; and it is true that, since I now had the laugh on my side, I endured his epigrams with good heart and grace, and sometimes retorted, even happily, proud to be able to exhibit, in the presence of Madame de Larnage, the wit with which she had credited me. I was no longer the same man

We were in a country and a season of good cheer, and, thanks to the Marquis, we enjoyed it to the full I could have dispensed

with his extending his attentions even to our bedrooms; but he always sent his lackey to engage them in advance, and this rascal, either on his own responsibility or by the Marquis's instructions always took a room for him next to Madame de Larnage, while I was poked away at the other end of the house. But this caused me little embarrassment, and only added piquancy to our rendezvous This delightful life lasted four or five days, during which I was intoxicated with the sweetest pleasures They were unadulterated and lively, without the least alloy of pain, the first and only pleasures of the kind that I have enjoyed; and I can only say that I owe it to Madame de Larnage that I shall not leave the world without having known the meaning of pleasure

If my feeling for her was not exactly love, it was at least so tender a return for the love which she showed for me, it was a sensuality so burning in its satisfaction, and an intimacy so sweet in its intercourse, that it had all the charm of passion without that delirium which turns the brain and spoils enjoyment. I have only felt true love once in my life, and it was not with her Nor did I love her as I had loved, and still loved, Madame de Warens; but for that very reason the possession of her afforded me a hundred times greater enjoyment With mamma, my pleasure was always disturbed by a feeling of sadness, by a secret feeling of oppression at the heart, which I found difficult to overcome Instead of congratulating myself upon possessing her, I reproached myself with degrading her With Madame de Larnage, on the contrary, I was proud of my manhood and my happiness, and abandoned myself with confident joy to the satisfaction of my desires I shared the impression which I produced upon hers. I was sufficiently master of myself to regard my triumph with as much self-complacency as pleasure, and to derive from it the means of redoubling it.

I do not remember where the Marquis, who belonged to the district, left us; but we were alone when we reached Montélimar, where Madame de Larnage made her maid get into my carriage, while I travelled in her own I can assure you that in this manner we did not find the journey tedious, and I should have found it difficult to describe the country through which we passed She was detained at Montélimar three days on business, during which, however, she only left me for a quarter of an hour to pay a visit, which brought her in return some importunate and pressing invitations, which she was by no means disposed to accept. She pleaded indisposition, which did not, however,

prevent us from walking together alone every day in the most beautiful country and under the most beautiful sky in the world Oh, those three days! I have had reason to regret them sometimes! I have never enjoyed their like again!

Travelling amours cannot last We were obliged to separate, and I confess that it was time · not that I was surfeited, or anything like it; I became more attached to her every day; but, in spite of her discretion, I had little left except goodwill, and, before we separated, I wished to enjoy that little, which she submitted to, by way of precaution against the young ladies of Montpellier. We beguiled our regrets by forming plans to meet again It was decided that I should continue the treatment, which did me considerable good, and spend the winter at Saint-Andiol under her superintendence I was to stay only five or six weeks at Montpellier, to allow her time to arrange the necessary preliminaries, to prevent scandal. She gave me full instructions about what it was necessary for me to know, what I was to say, and the manner in which I was to behave. Meanwhile, we were to write to each other She spoke to me long and seriously about the care of my health, advised me to consult some clever physicians, to follow their instructions carefully, and took upon herself to make me carry out their directions, however strict they might be, as long as I was with her I believe that she spoke sincerely, for she loved me Of this she gave me numerous proofs, more reliable than her favours From my style of travelling, she judged that I was not rolling in money, and, although she herself was by no means well off, she wanted to make me share the contents of her purse, which she had brought pretty well filled from Grenoble, and I had the greatest difficulty in making her accept my refusal At last I left her, my heart full of her, and leaving, as I believe, a true attachment for myself in her own

I finished my journey, while going over it again in my memory from the beginning, and for the moment I was very well content to sit in a comfortable carriage and dream at my ease of the pleasures which I had enjoyed and of those which were promised to me I thought of nothing but Saint-Andiol, and the delightful life which awaited me there. I saw nothing but Madame de Larnage and her surroundings the rest of the world was nothing to me even mamma was forgotten I employed myself in arranging in my head all the details into which Madame de Larnage had entered, in order to give me beforehand an idea of her house, her neighbourhood, her friends, and her manner of

life She had a daughter, of whom she had often spoken to me in terms of most lavish affection This daughter was in her sixteenth year, lively, charming, and amiable Madame de Larnage had promised me that I was sure to be a great favourite with her I had not forgotten the promise, and I was very curious to see how Mademoiselle de Larnage would behave towards her mamma's good friend Such were the subjects of my reveries from Pont-Saint-Esprit to Remoulin I had been told to go and see the Pont du Gard, and did not fail to do so It was the first Roman work that I had seen I expected to see a monument worthy of the hands which had erected it, for once, and for the only time in my life, the reality surpassed the expectation Only the Romans could have produced such an effect

The sight of this simple, yet noble, work produced the greater impression upon me, as it was situated in the midst of a desert, where silence and solitude bring the object into greater prominence, and arouse a livelier feeling of admiration; for this pretended bridge was nothing but an aqueduct. One naturally asks what strength has transported these enormous stones so far from any quarry, and united the arms of so many thousands of men in a spot where not one of them dwells I went through the three storeys of this superb building, within which a feeling of respect almost prevented me from setting foot The echo of my footsteps under these immense vaults made me imagine that I heard the sturdy voices of those who had built them I felt myself lost like an insect in this immensity I felt, in spite of my sense of littleness, as if my soul was somehow or other elevated, and I said to myself with a sigh, "Why was I not born a Roman?" I remained there several hours in rapturous contemplation I returned, distracted and dreamy, and this dreaminess was not favourable to Madame de Larnage She had been careful to warn me against the girls of Montpellier, but not against the Pont du Gard One never thinks of everything!

At Nîmes I went to see the amphitheatre It is a far more magnificent work than the Pont du Gard, but it made far less impression upon me, either the latter had exhausted my powers of admiration, or the former, being situated in the midst of a town, was less calculated to arouse them This vast and splendid circus is surrounded by ugly little houses, and the arena is filled with other houses, still smaller and uglier, so that the aspect of the whole produces a confused and incongruous effect, in which regret and indignation stifle pleasure and surprise. Since then I have seen the Circus at Verona, which is far smaller and less

imposing, but is kept and preserved with the greatest possible neatness and cleanliness, and for that very reason produced upon me a more forcible and agreeable impression The French take care of nothing, and have no respect for monuments They are all eagerness to undertake anything, but do not know how to finish, or keep it in repair when it is finished.

I was so changed, and my sensuality, which had been roused to activity, was awakened to such a degree, that I remained for a whole day at the Pont du Lunel, in order to enjoy its good cheer with the other visitors This inn, the most famous in Europe, at that time deserved its reputation Its proprietors had known how to take advantage of its excellent position, in order to keep it abundantly supplied with choice provisions. It was really curious to find, in a lonely and isolated house in the middle of the country, a table furnished with salt and fresh-water fish, excellent game, choice wines, served with the attention and civility which is only found in the houses of the great and wealthy—all for thirty-five *sous* a head. But the Pont du Lunel did not long remain on this footing, and, by presuming too much on its reputation, at length lost it altogether

During my journey I had quite forgotten that I was ill: I remembered it when I arrived at Montpellier. My attacks of hysteria were certainly cured, but all my other ailments remained, and, though familiarity made me less sensitive to them, they were enough to make anyone, who was suddenly attacked by them, fancy himself at death's door In fact, they were more alarming than painful, and caused more suffering of the mind than of the body, the destruction of which they seemed to announce Hence, while distracted by violent passions, I thought no more of the state of my health; but, as my complaints were not imaginary, I became aware of them again as soon as I recovered my coolness. I then began to think seriously of Madame de Larnage's advice, and the object of my journey I consulted the most famous physicians, particularly M Fizes, and, by way of excessive precaution, boarded with a doctor He was an Irishman, named Fitzmorris, who took in a considerable number of medical students; and what made his house more comfortable for a resident patient was, that he was satisfied with a moderate fee for board, and charged his boarders nothing for medical attendance He undertook to carry out M Fizes' regulations, and to look after my health As far as diet was concerned, he acquitted himself admirably: none of his boarders suffered from indigestion, and, although I am not very sensible

to privations of this kind, the opportunities of drawing comparison were so near, that I could not help sometimes thinking to myself that M de Torignan was a better purveyor than M Fitzmorris However, as we were not absolutely starved, and the young students were very cheerful, this way of living really did me good, and prevented me from falling into my former state of depression I spent the morning in taking medicines, especially some waters, which I believe came from Vals, although I am not certain, and in writing to Madame de Larnage, for the correspondence continued, and Rousseau undertook to fetch his friend Dudding's letters At noon I took a walk to La Canourge with one of our young messmates, all of whom were very good lads, after which we assembled for dinner When this meal was over, most of us engaged in an important occupation until evening we went a little way out of town to play two or three games of mall for our afternoon tea [1] I did not play myself, as I possessed neither the requisite strength nor skill, but I betted on the result In this manner, interested in my wager, I followed our players and their balls across rough and stony roads, and enjoyed agreeable and healthy exercise, which suited me admirably We took our tea at an inn outside the city I need not say that these meals were very lively, but I may add that there was nothing improper about them, although the landlord's daughters were very pretty M Fitzmorris, who was a great player himself, was our president, and I can declare that, in spite of the bad reputation of the students, I found more decency and propriety amongst these young men than it would have been easy to find amongst an equal number of grown-up men They were noisy rather than licentious, merry rather than profligate, and I become so easily accustomed to any manner of life, when it is voluntary, that I could have desired nothing better than a continuance of it Amongst the students were several Irish, from whom I tried to learn a few words of English, in anticipation of Saint-Andiol, for the time of my departure was close at hand Madame de Larnage importuned me by every post, and I prepared to obey her It was clear that my physicians, who did not understand my complaint at all, regarded it as existing only in my imagination, and, under those circumstances, treated me with their China-root, their waters, and their whey Physicians and philosophers, differing entirely from theologians, only admit that to be true which they are able to explain, and make their understanding the measure of what is possible These gentlemen understood

[1] *Goûter* a light meal between dinner and supper.

nothing about my complaint: therefore I was not ill at all, for of course doctors knew everything. I saw that they were only trying to humbug me and make me waste my money, and as I thought that their substitute at Saint-Andiol would do that just as well as they, but in a more agreeable manner, I resolved to give her the preference, and, with this wise resolution, I left Montpellier. I set out towards the end of November, after a stay of six weeks or two months in that city, where I left behind me a dozen *louis d'or,* without any benefit either to my health or understanding, with the exception of a course of anatomy which I commenced under M. Fitzmorris, and which I was obliged to give up, owing to the fearful stench of the bodies which were dissected, and which I found it impossible to endure.

Feeling very ill at ease concerning the resolution that I had taken, I began to reflect upon it as I continued my journey towards the Pont-Saint-Esprit, which was the road to Chambéri as well as Saint-Andiol. The remembrance of mamma and her letters, although she did not write to me so often as Madame de Larnage, again aroused in my heart the remorse which I had stifled during the first part of my journey, and which, on my return, became so keen that, counterbalancing the love of pleasure, it put me in a condition to listen to reason alone. In the first place, in the rôle of adventurer which I was again going to play, I might be less fortunate than I had been on the previous occasion: it only needed, in the whole of Saint-Andiol, a single person who had been in England, or who was acquainted with the English manners or language, to expose me. Madame de Larnage's family might take a dislike to me and treat me with discourtesy. Her daughter, of whom, in spite of myself, I thought more than I ought to have done, also caused me considerable uneasiness. I trembled at the idea of falling in love with her, and this very apprehension half finished the business. Was I, by way of repaying the mother's kindness, to attempt to lead the daughter astray, to enter upon a most detestable connection, to bring dissension, dishonour, scandal, even hell itself into her house? This idea horrified me; I firmly resolved to resist and defeat myself, if this wretched inclination made itself felt. But why expose myself to such a struggle? What a miserable state of things would it be to live with the mother, of whom I was tired, and to be burning with love for the daughter, without daring to disclose the state of my feelings! What necessity was there deliberately to seek such a position, to expose myself to misfortunes, affronts and remorse, for the sake of

pleasures, the greatest charm of which I had exhausted in advance? for it is certain that my fancy had lost its early vivacity. The taste for pleasure was still there, but not passion. With these thoughts were mingled reflections upon my situation and my duty, and thoughts of that good and generous mamma, whose debts, already heavy, were increased by my foolish expenditure, who drained her purse for my sake and whom I was so unworthily deceiving. This reproach became so lively that it finally turned the scale When I had nearly reached the Pont-Saint-Esprit, I resolved to hasten past Saint-Andiol without stopping I carried out this resolution courageously, with a few sighs, I confess, but also with the inward satisfaction that, for the first time in my life, I could say to myself "I have a right to think well of myself, I know how to prefer my duty to my pleasure" This was the first real advantage for which I had to thank my studies, they had taught me to reflect and compare After the virtuous principles which I had so recently adopted, after the rules of wisdom and virtue which I had drawn up for myself and which I had felt such pride in following, a feeling of shame at being so little consistent with myself, of giving the lie to my own maxims so soon and so emphatically, gained the victory over pleasure Perhaps pride had as much to do with my resolution as virtue, but, if this pride is not virtue itself, its effects are so similar that it is excusable to confound them

One of the good results of virtuous actions is, that they elevate the soul and incline it to attempt something even better, for so great is human weakness, that we must reckon amongst virtuous actions abstention from the evil which we are tempted to commit As soon as I had taken my resolution, I became another man, or rather, I became the man I had formerly been, whom the intoxication of the moment had caused to disappear. Full of good sentiments and good resolutions, I continued my journey with the intention of expiating my error, thinking only of regulating my future conduct by the laws of virtue, of devoting myself unreservedly to the service of the best of mothers, of vowing to her a loyalty equal to my attachment, and of listening to no other call but that of my duties Alas! the sincerity of my return to virtue appeared to promise a different destiny, but my own was already written and begun, and at the moment when my heart, full of love for all that was good and honourable, saw nothing but innocence and happiness before it, I was approaching the fatal moment which was destined to drag behind it the long chain of my misfortunes

My impatience to reach home made me travel faster than I had intended. I had sent a letter to mamma from Valence, to inform her of the day and hour of my arrival. As I was half a day in advance, I spent that time at Chaparillan, in order to arrive exactly at the moment I had fixed. I wanted to enjoy to the full the pleasure of seeing her again. I preferred to put it off a little, in order to add to it the pleasure of being expected. This precaution had always proved successful: I had always found my arrival celebrated by a kind of little holiday; I expected as much on this occasion, and these attentions, which I felt so much, were worth the trouble of procuring.

I arrived, then, punctual to the moment. When I was still some distance off, I looked ahead in the hope of seeing her on the road; my heart beat more violently, the nearer I approached. I arrived out of breath, for I had left my carriage in town; I saw no one in the court, at the door, or at the window. I began to feel uneasy and afraid that some accident had happened. I entered; everything was quiet; some workmen were eating in the kitchen: there were no signs that I was expected. The maid appeared surprised to see me; she knew nothing about my coming. I went upstairs; at last I saw her, my dear mamma, whom I loved so tenderly, so deeply and so purely; I ran up to her, and threw myself at her feet. "Ah!" said she, embracing me, "you are back again then, little one! have you had a pleasant journey? how are you?" This reception somewhat surprised me. I asked her whether she had received my letter. She answered, "Yes." "I should not have thought so," I said, and the explanation ended there. A young man was with her. I remembered having seen him in the house before I left, but now he seemed established there, as in fact he was. In a word, I found my place filled.

This young man belonged to the Vaud country; his father, named Vintzenried, was keeper, or, as he called himself, Captain of the Castle of Chillon. The son was a journeyman wig-maker, and was travelling the country in pursuit of his calling, when he first presented himself to Madame de Warens, who received him kindly, as she received all travellers, especially those from her own country. He was tall, fair-haired, insipid, tolerably well set up, with a face as dull as his intellect, and spoke like a *beau Léandre*,[1] mingling all the airs and tastes of his calling with the

[1] One of the stock characters of Italian comedy, a fop who takes great pride in his personal appearance, and is fond of displaying his ribbons and lace.

long story of his conquests, and, according to his own account, mentioning only half the marchionesses with whom he had slept, and boasting that he had never dressed a pretty woman's head without decorating the husband as well Vain, foolish, ignorant and insolent, he was in other respects the best fellow in the world. Such was the substitute who replaced me during my absence and the companion who was offered to me after my return

If souls, when freed from their earthly bonds, still look down from the bosom of the eternal light upon that which takes place upon this earth, pardon me, dear and honoured shade, if I show no more favour to your faults than my own, but unveil both equally before the reader's eyes! I must and will be as true for you as for myself you will always have much less to lose than I. Ah! how your amiable and gentle character, your inexhaustible goodness of heart, your frankness, and all your admirable qualities atone for your weaknesses, if simple errors of judgment deserve that name! You erred, but you were free from vice, your conduct was blameworthy, but your heart was always pure

The new-comer had shown himself zealous, diligent and careful in carrying out her numerous little commissions, and had appointed himself foreman of her labourers As noisy as I was quiet, he was seen and heard everywhere at once, at the plough, in the hay-loft, in the wood-house, in the stable, in the farm-yard Gardening was the only thing he neglected, because the work was too quiet, and afforded no opportunity for making a noise His great delight was to load and drive a waggon, to saw or chop wood he was always to be seen with an axe or pick in his hand, running, hustling, and shouting with all his might I do not know how many men's work he did, but he made noise enough for ten or a dozen All this noise and bustle imposed on my poor mamma she thought that in this young man she had found a treasure to assist her in business matters In order to attach him to her, she employed all the means she thought likely to produce this result—not forgetting that on which she placed most reliance

The reader must have gained some knowledge of my heart, and of its truest and most constant feelings, especially those which brought me back to her at this moment What a sudden and complete upset of my whole being! To judge of it, let the reader put himself in my place I saw all the happy future which I had depicted to myself vanish in a moment. All the dreams of happiness which I had so fondly cherished disappeared,

and I, who from my youth had never considered my existence except in connection with hers, for the first time found myself alone. This moment was frightful! those which followed were all gloomy I was still young, but the pleasant feeling of enjoyment and hope which animates youth, deserted me for ever From that time my sensible being was half dead I saw nothing before me but the melancholy remains of an insipid life · and, if now and again an image of happiness floated lightly across my desires, this happiness was no longer that which was peculiarly my own: I felt that, even if I succeeded in obtaining it, I should still not be really happy.

I was so simple, and my confidence was so great that, in spite of the new-comer's familiar tone, which I looked upon as one of the results of mamma's easy-going disposition, which attracted everyone towards her, I should never have suspected the real reason of it, unless she had told me herself; but she hastened to make this avowal with a frankness which might well have increased my rage, if my heart had been capable of it. She herself considered it quite a simple matter, reproached me with my carelessness in the house, and appealed to my frequent absences, as if her temperament had been such that it required the void to be filled as quickly as possible "Ah, mamma," I said to her, with a heart wrung with grief, "what do you dare to tell me? What a reward for such devotion as mine! Have you so often saved my life, only in order to deprive me of that which made it dear to me? It will kill me, but you will regret my loss." She replied, with a calmness calculated to drive me mad, that I was a child, that people did not die of such things, that I should lose nothing, that we should be equally good friends, equally intimate in all respects, and that her tender attachment to me could neither diminish nor end except with her own life In short, she gave me to understand that all my privileges would remain the same, and that, while sharing them with another, I should not find them in any way curtailed. Never did the purity, truth and strength of my attachment for her, never did the sincerity and uprightness of my soul make itself more plainly felt than at that moment I threw myself at her feet, and, shedding floods of tears, clasped her knees "No, mamma," I exclaimed, half distracted, "I love you too deeply to degrade you; the possession of you is too precious for me to be able to share it with another, the regrets which I felt when you first bestowed yourself upon me have increased with my affection; I cannot retain possession of you at the same

price I shall always worship you: remain worthy of it I have still greater need to respect than to possess you I resign you to yourself, to the union of our hearts I sacrifice all my pleasures. I would rather die a thousand times than seek an enjoyment which degrades one whom I love"

I remained true to this resolution, with a steadfastness worthy, I venture to say, of the feeling which had produced it. From that moment I only regarded this dear mamma with the eyes of a real son; and I must observe that, although my resolution did not meet with her private approbation, as I perceived only too clearly, she never attempted to make me abandon it, either by insinuating proposals, caresses, or any of those clever allurements which women so well know how to make use of without committing themselves, and which are rarely unsuccessful

Compelled to seek for myself a lot independent of her, and unable even to think of one, I soon fell into the other extreme, and sought it entirely in her. There I sought it so completely that I almost succeeded in forgetting myself. The ardent desire to see her happy, at whatever cost, absorbed all my affections It was useless for her to separate her happiness from mine, I looked upon it as my own, in spite of her

Thus, together with my misfortunes, those virtues began to develop, the seeds of which were sown at the bottom of my heart, which had been cultivated by study, and only waited for the leaven of adversity in order to bear fruit The first result of this disinterestedness was the removal from my heart of all feeling of hatred and envy against him who had supplanted me. On the contrary, I desired in all sincerity to become intimate with this young man, to form his character, to educate him, to make him sensible of his happiness, to make him worthy of it, if possible, and, in a word, to do for him all that Anet had formerly done for me in similar circumstances But our dispositions were not alike Although gentler and better informed than Anet, I possessed neither his coolness nor firmness, nor that force of character which inspires respect, and which would have been necessary to insure success Still less did I find in this young man the qualities which Anet had found in me docility, attachment, gratitude, and, above all, the consciousness that I needed his attention, and the eager desire of profiting by it All these qualities were wanting He whom I wanted to educate considered me as nothing more than a tiresome pedant, who could do nothing else but chatter. On the other hand, he admired him-

self as a person of importance in the house; and, estimating the services he thought he rendered by the noise he made about them, he looked upon his axes and picks as infinitely more useful than all my old books. In a certain sense, he was right; but, starting from that, he gave himself airs enough to make anyone die with laughter. With the peasants he attempted to play the country gentleman He soon treated me in the same way, and even mamma herself. As the name Vintzenried did not appear sufficiently distinguished, he abandoned it for that of M de Courtilles, by which name he was afterwards known at Chambéri, and in Maurienne, where he married.

In a word, this illustrious person soon became everything in the house, and I myself nothing If I had the misfortune to displease him, it was mamma, not I, whom he scolded. For this reason, the fear of exposing her to his brutal behaviour rendered me subservient to all his wishes, and, whenever he chopped wood—an occupation of which he was inordinately proud—I was obliged to stand by, an idle spectator and quiet admirer of his prowess His disposition was not, however, altogether bad. He loved mamma because no one could help loving her, he showed no aversion even for me, and, in his calmer moments, he sometimes listened to us quietly enough, and frankly owned that he was only a fool, and, immediately afterwards, proceeded to commit fresh follies. In addition to this, his understanding was so limited and his tastes so low, that it was difficult to reason, and almost impossible to feel at ease with him. Not content with the possession of a most charming woman, he added, by way of seasoning, that of an old, red-haired, toothless waiting-woman, whose disgusting services mamma had the patience to endure, although it quite upset her. I observed this new intrigue, and was beside myself with indignation, but at the same time I perceived something else, which affected me still more deeply, and dispirited me more than anything else which had as yet occurred This was a growing coldness in mamma's behaviour towards me.

The privation which I had imposed upon myself, and of which she had pretended to approve, is one of those things which women never pardon, however they pretend to take it; not so much for the sake of that of which they are themselves deprived, as by reason of the feeling of indifference which they consider it implies Take the most sensible, the most philosophical, the least sensual woman the most unpardonable crime that a man, for whom in other respects she cares nothing, can

be guilty of towards her, is not to enjoy her favours when he has the chance of doing so. There can be no exception to this rule, since a sympathy, at once so natural and so deep, was impaired in her in consequence of an abstinence, the only motives of which were virtue, attachment, and esteem From that moment, I no longer found in her that intimacy of hearts which had always afforded the sweetest enjoyment to my own She no longer unbosomed herself to me, except when she had occasion to complain of the new-comer When they were on good terms, I was rarely admitted to her confidence. At length, by degrees, she became entirely estranged from me She still seemed pleased to see me, but no longer found my company indispensable; even had I passed whole days without seeing her, she would not have noticed it

Insensibly I felt myself isolated and alone in that house of which I had formerly been the soul, and in which I led, so to speak, a double life I gradually accustomed myself to disregard all that took place in it, and even kept aloof from those who dwelt in it In order to spare myself continual torment, I shut myself up with my books, or wept and sighed to my heart's content in the midst of the woods This life soon became unendurable I felt that the personal presence of a woman who was so dear to me, while I was estranged from her heart, only aggravated my sorrow, and that I should feel the separation from her less cruelly if I no longer saw her. I therefore resolved to leave the house I told her so, and, far from offering any opposition, she approved of it She had a friend at Grenoble, named Madame Deybens, whose husband was a friend of M de Mably, the *Grand-Prévot* of Lyons M Deybens suggested to me that I should undertake the education of M de Mably's children I accepted the post, and set out for Lyons, without causing, almost without feeling, the slightest regret at a separation, the mere idea of which would formerly have caused us both the most deadly anguish

I possessed almost sufficient knowledge for a tutor, and believed that I had the necessary qualifications During the year which I spent at M de Mably's, I had ample time to undeceive myself My naturally gentle disposition would have made me well adapted for this profession, had not a violent temper been mingled with it As long as all went well, and I saw that my trouble and attention, of which I was not sparing, were successful, I was an angel, but, when things went wrong, I was a devil When my pupils did not understand me, I raved like a

madman; when they showed signs of insubordination, I could have killed them, which was not the way to make them either learned or well-behaved. They were two in number, of very different dispositions. One, between eight and nine years old, named Sainte-Marie, had a pretty face, was fairly intelligent, lively, giddy, playful, and mischievous, but his mischief was always good-humoured. The younger, Condillac, who seemed almost stupid, was idle and lazy, as obstinate as a mule, and incapable of learning anything. It may be imagined that, between the two, I had my work cut out. With the aid of patience and coolness I might, perhaps, have succeeded; but, as I possessed neither, I made no progress, and my pupils turned out very badly. I did not lack assiduity, but I wanted evenness of temper, and, above all, tact. I only knew three means to employ, which are always useless and frequently ruinous to children; sentiment, argument, anger. At one time, with Sainte-Marie, I was moved to tears, and attempted to arouse similar emotions in him, as if a child could have been capable of genuine feeling. At another time I exhausted myself in arguing with him, as if he had been able to understand me; and, as he sometimes made use of very subtle arguments, I seriously thought that he must be intelligent, because he knew how to argue. The little Condillac was still more troublesome, since he understood nothing, never made an answer, and was never affected by anything. His obstinacy was immovable, and he never enjoyed anything more than the triumph of putting me in a rage. Then, indeed, he was the wise man and I was the child. I recognised all my faults, and was conscious of them. I studied my pupils' characters, and fathomed them successfully; and I do not believe that I was ever once taken in by their artifices. But what advantage was it to me to see the evil, if I did not know how to apply the remedy? Although I saw through everything, I prevented nothing, and succeeded in nothing, and everything that I did was exactly what I ought not to have done.

I was hardly more successful in regard to myself than my pupils. Madame Deybens had recommended me to Madame de Mably, and had requested her to form my manners and to give me the tone of society. She took some pains about it, and wanted to teach me how to do the honours of her house; but I showed myself so awkward, I was so bashful and so stupid, that she became discouraged, and gave me up. This, however, did not prevent me falling in love with her, after my usual manner. I managed to make her perceive it, but I never dared

to declare my passion. She was never disposed to make advances, and all my ogling glances and sighs were in vain, so that I soon wearied of them, seeing that they led to nothing.

While with mamma, I had completely lost my inclination for petty thefts, because, since everything was mine, I had nothing to steal. Besides, the lofty principles which I had laid down for myself ought to have made me for the future superior to such meannesses, and certainly they have usually done so; but this was not so much the result of my having learned to overcome my temptations as of having cut them off at the root, and I very much fear that I should steal, as in my childhood, if exposed to the same desires. I had a proof of this at M. de Mably's, where, although surrounded by trifles which I could easily have pilfered, and which I did not even look at, I took it into my head to long for a certain light, white Arbois wine, which was very agreeable, and for which a few glasses I had drunk at table had given me a strong liking. It was a little thick. I prided myself upon my skill in clearing wine. This particular brand was intrusted to me. I cleared it, and, in doing so, spoiled it, but only to look at, for it still remained pleasant to drink, and I took the opportunity of occasionally appropriating a few bottles to drink at my ease by myself. Unfortunately, I have never been able to drink without eating. How was I to manage to get bread? It was impossible for me to lay by a store; to have sent the lackeys to buy it would have betrayed me, and would at the same time have been almost an insult to the master of the house. I was afraid to buy any myself. How could a fine gentleman, with a sword by his side, go into a baker's shop to buy a piece of bread? At length, I recollected the last resource of a great princess, who, when told that the peasants had no bread, replied: "Then let them eat pastry." But what trouble I had to get it! I went out alone for this purpose, and sometimes traversed the whole town, passing thirty pastrycooks' shops before entering one. It was necessary that there should be only one person in the shop, and this person's features had to be very attractive, before I could make up my mind to take the plunge. But, when once I had secured my dear little cake, and, shutting myself up carefully in my room, fetched my bottle of wine from the bottom of a cupboard, what delightful little drinking-bouts I enjoyed all by myself, while reading a few pages of a novel, for I have always had a fancy for reading while eating, if I am alone; it supplies the want of society. I devour alternately a page and a morsel. It seems as if my book were dining with me.

I have never been dissolute or sottish · in fact, I have never been drunk in my life Thus, my petty thefts were not very indiscreet However, they were discovered . the bottles betrayed me No notice was taken of it, but I no longer had the management of the cellar In all this M de Mably behaved honourably and sensibly He was a very upright man, who, beneath a manner as harsh as his office, concealed a really gentle disposition and rare goodness of heart He was shrewd, just, and what would not have been expected in an officer of the *Maréchaussée*,[1] even kindly Sensible of his indulgence, I became more attached to him, and this made me remain longer in his house than I should otherwise have done But, at length, disgusted with a profession for which I was ill-adapted, and with a very troublesome situation, which had nothing agreeable for me, after a year's trial, during which I had spared no pains, I resolved to leave my pupils, feeling convinced that I should never succeed in bringing them up properly M de Mably saw this as well as I did However, I do not think that he would ever have taken upon himself to dismiss me, if I had not spared him the trouble, and such excessive condescension in such a case I cannot certainly approve of

What made my present situation still more insupportable, was the comparison I continually drew with that which I had left. the remembrance of my dear Charmettes, of my garden, of my trees, of my fountain, of my orchard, and, above all, of her for whom I felt I was born, who was the life and soul to everything. When I thought again of our pleasures and our innocent life, my heart was seized by a feeling of oppression and suffocation, which deprived me of the courage to do anything A hundred times I felt violently tempted to set out instantly on foot and return to Madame de Warens If I could only see her once again, I felt that I should have been content to die on the spot At length I could no longer resist those tender remembrances, which called me back to her at any cost I said to myself that I had not been sufficiently patient, obliging, or affectionate , that, if I exerted myself more than I had hitherto done, I might still live happily with her on terms of tender friendship. I formed the most beautiful plans in the world, and burned to carry them out

I left everything, I renounced everything, I set out, I flew, and, arriving in all the transports of my early youth, found myself again at her feet Ah ! I should have died for joy, if I had found again in her reception, in her eyes, in her caresses, or,

1 Mounted police, replaced by the *gendarmerie* in 1791.

lastly, in her heart, one quarter of that which I had formerly found there, and which I myself still brought back to her

Alas for the terrible illusions of human life! She received me with the same excellent heart, which could only die with her, but I sought in vain the past which was gone, never to return I had scarcely remained with her half an hour, when I felt that my former happiness was gone for ever. I found myself again in the same disconsolate situation from which I had been obliged to flee, without being able to fix the blame on anyone, for, at bottom, Courtilles was not a bad fellow, and he seemed more glad than annoyed to see me again But how could I bear to be a supernumerary with her for whom I had been everything, and who would never cease to be everything for me? How could I live as a stranger in the house of which I felt myself the child? The sight of the objects which had witnessed my past happiness made the comparison still more painful. I should have suffered less in another house But the sight of so many sweet remembrances, continually revived, only irritated the consciousness of my loss Consumed by idle regrets, abandoned to the blackest melancholy, I resumed my old manner of life and remained alone, except at meal-times Shut up with my books, I sought to find in them some useful distraction, and, feeling that the danger, which I had so long dreaded, was imminent, I racked my brains anew, in the endeavour to find in myself a means to provide against it, when mamma's resources should be exhausted. I had so managed her household affairs, that at least things did not grow worse, but, since I had left her, everything was changed Her steward was a spendthrift He wanted to make a show with a fine horse and carriage He was fond of playing the noble in the eyes of the neighbours, and was continually undertaking something about which he knew nothing Her pension was swallowed up in advance, the quarterly payments were mortgaged, the rent was in arrears, and debts accumulated I foresaw that her pension would soon be seized, and perhaps discontinued altogether In a word, I saw nothing but ruin and disasters ahead, and the moment appeared so close, that I felt all its horrors by anticipation

My dear little room was my only recreation After a prolonged search for remedies against my mental anxiety, I bethought myself of looking about for a remedy against the troubles which I foresaw, and, returning to my old ideas, I suddenly began to build fresh castles in the air, in order to extricate my poor mamma from the cruel extremities into which I saw her on

the point of falling I did not feel myself sufficiently learned, and I did not believe that I was sufficiently talented, to shine in the republic of letters, or to make a fortune by that means A new idea, which occurred to me, inspired me with the confidence which the mediocrity of my talents could not give me I had not given up the study of music when I left off teaching it, on the contrary, I had studied the theory of it sufficiently to consider myself learned in this department of the art Whilst reflecting upon the trouble I had found in learning to read the notes, and the great difficulty I still felt in singing at sight, I began to think that this difficulty might be due to the nature of the case as much as to my own incapacity, especially as I knew that no one finds it an easy task to learn music On examining the arrangement of the musical signs, I found them frequently very badly invented I had long thought of denoting the scale by figures, to obviate the necessity of always drawing the lines and staves when the most trifling air had to be written I had been hindered by the difficulties of the octaves, the time, and the values of the notes. This idea again occurred to me, and, on reconsidering it, I saw that these difficulties were not insurmountable I carried it out successfully, and was at length able to note any music whatever by my figures with the greatest exactness, and also, I may say, with the greatest simplicity From that moment, I considered my fortune made, and, in my eagerness to share it with her to whom I owed everything, I thought of nothing but setting out for Paris, feeling no doubt that, when I laid my scheme before the Academy, I should cause a revolution I had brought a little money back from Lyons, I sold my books In a fortnight my resolution was taken and carried out

At last, full of the magnificent hopes which had inspired me, being ever and at all times the same, I started from Savoy with my system of music, as I had formerly started from Turin with my heron-fountain

Such have been the errors and faults of my youth I have related the history of them with a fidelity of which my heart approves. If, later, I have honoured my riper years with any virtues, I should have declared them with the same frankness, and such was my intention But I must stop here. Time may lift many a veil If my memory descends to posterity, perhaps it will one day learn what I had to say; then it will be understood why I am silent

PART THE SECOND

BOOK VII

[1741]

AFTER two years of silence and patience, in spite of my resolutions, I again take up my pen. Reader, suspend your judgment upon the reasons which force me to do so, you cannot judge of them until you have read the story of my life

You have seen my peaceful youth pass away in a tolerably uniform and agreeable manner, without great disappointments or remarkable prosperity This absence of extremes was in great part the result of my passionate but weak disposition, which, more easily discouraged than prompt to undertake, only quitted its state of repose when rudely shocked, but fell back into it again from weariness and natural inclination, and which, while keeping me away from great virtues, and still further from great vices, led me back steadily to the indolent and peaceful life for which I felt Nature intended me, and never permitted me to attain to greatness in anything, either good or bad What a different picture I shall soon have to draw! Destiny, which for thirty years favoured my inclinations, during a second thirty thwarted them, and this continued opposition between my position and inclinations will be seen to have produced monstrous errors, unheard-of misfortunes, and all the virtues that can render adversity honourable, with the exception of strength of character

The first part of my Confessions was written entirely from memory, and I must have made many mistakes in it As I am obliged to write the second part also from memory, I shall probably make many more The sweet remembrances of my best years, passed in equal innocence and tranquillity, have left me a thousand charming impressions, which I love to recall incessantly It will soon be seen how different are the recollections of the remainder of my life. To recall them renews their bitterness Far from increasing the painfulness of my situation by these melancholy retrospects, I put them away from me as much as possible, and frequently succeed so well, that I am unable to recall them even when it is necessary This capacity for easily forgetting misfortunes is a consolation, which Heaven has bestowed upon me amidst those afflictions which destiny was one day fated to heap upon my head My memory,

which only revives the recollection of agreeable things, is the happy counterpoise of my fearful imagination, which causes me to foresee only a cruel future

All the papers which I have collected to fill the gaps in my memory and to guide me in my undertaking, have passed into other hands, and will never return to mine I have only one faithful guide upon which I can depend, the chain of the feelings which have marked the development of my being, and which will remind me of the succession of events, which have been either the cause or the effect of these feelings I find it easy to forget my misfortunes, but I cannot forget my faults, still less my virtuous feelings, the recollection of which is too precious ever to be effaced from my heart I may omit or transpose facts, I may make mistakes in dates, but I cannot be deceived in regard to what I have felt or what my feelings have prompted me to do, and this is the chief subject under discussion The real object of my Confessions is, to contribute to an accurate knowledge of my inner being in all the different situations of my life What I have promised to relate, is the history of my soul, I need no other memoirs in order to write it faithfully; it is sufficient for me to enter again into my inner self as I have hitherto done

Very luckily, however, there is an interval of six or seven years concerning which I possess trustworthy information in a collection of copies of certain letters, the originals of which are in the hands of M du Peyrou This collection, which ends with the year 1760, embraces the whole period of my stay at the "Hermitage" and my great quarrel with my so-called friends—a memorable epoch of my life, which was the origin of all my other misfortunes. In regard to any original letters of more recent date, which I may perhaps have preserved, and which are only few in number, instead of copying and adding them to this collection, which is too voluminous for me to hope to be able to conceal it from the watchful eyes of my Arguses, I will copy them into this work itself, when they seem to me to afford any elucidation of facts, either in my favour or against me, for I have no fear that the reader, forgetting that I am writing my Confessions, will ever imagine that I am writing my Apologia, but neither must he expect that I shall keep silence regarding the truth, when it speaks in my favour

Besides, this truth is all that this second part has in common with the first, and the only advantage it can claim over it is, the greater importance of the facts related With this exception, it

cannot fail to be inferior to it in every respect I wrote the first part with pleasure and gratification, and at my ease, at Wootton or in the Castle of Trye[1] All the memories which I had to recall were for me so many fresh enjoyments I turned back to them incessantly with renewed pleasure, and I was able to revise my descriptions until I was satisfied with them, without feeling in the least bored At the present time, my failing memory and enfeebled brain unfit me for almost every kind of work I only undertake my present task under compulsion, with a heart oppressed by grief It offers me nothing but misfortunes, treachery, perfidy, melancholy and heartrending recollections I would give anything in the world to be able to bury in the darkness of time what I have to say, and, while constrained to speak in spite of myself, I am also obliged to hide myself, to employ cunning, to endeavour to deceive, and to lower myself to conduct utterly at variance with my nature The roof under which I am has eyes, the walls around me have ears Beset by spies and watchful and malevolent overlookers, uneasy and distracted, I hurriedly scribble a few disjointed sentences, which I have scarcely time to read over, still less to correct. I know that, in spite of the barriers set up around me in ever-increasing numbers, my enemies are still afraid that the truth may find some loophole through which to escape How am I to set about bringing it to the light? I am making the attempt with little hope of success It will be easily understood, that this is not the material out of which pleasant pictures are made, or such as is calculated to give them an attractive colouring I therefore give notice to those who intend to read this portion of my work that, in the course of their reading, nothing can guarantee them against weariness, unless it be the desire of completing their knowledge of a man, and a sincere affection for truth and justice

At the conclusion of the first part of my Confessions, I was setting out, much against my wish, for Paris, having left my heart at Les Charmettes, where I had built my last castle in the air, intending one day to return and lay at the feet of mamma, restored to her former self, the riches I should have gained, and reckoning upon my system of music as a sure road to fortune

I stayed a little time at Lyons, to visit my acquaintances, to get some letters of introduction for Paris, and to sell my geometrical books which I had taken with me Everybody received me kindly M and Madame de Mably were glad to see me again, and invited me to dinner several times At their house

[1] In the department of the Oise, belonging to the Prince of Conti

I made the acquaintance of the Abbé de Mably, as I had previously made that of the Abbé de Condillac, both of whom were on a visit to their brother. The Abbé de Mably gave me some letters for Paris, amongst them one for M de Fontenelle, and another for the Comte de Caylus I found them both very agreeable acquaintances, especially the former, who, up to the time of his death, never ceased to show me marks of friendship, and, when we were alone, gave me good advice, of which I ought to have made better use

I saw M Bordes again, an old acquaintance of mine, who had often assisted me with the greatest willingness and with genuine pleasure On this occasion I found him just the same It was he who assisted me in disposing of my books, and himself gave me, or procured from others, strongly-worded letters of introduction for Paris I saw the Intendant again, for whose acquaintance I was indebted to M Bordes, who also procured me an introduction to the Duc de Richelieu, who was staying in Lyons at the time M Pallu presented me to him, he received me kindly, and told me to come and see him in Paris, which I did several times; but the acquaintance of this distinguished personage, of which I shall frequently have to speak in the sequel, has never been of the least use to me

I again saw David the musician, who had assisted me in my distress on one of my previous journeys He had lent or given me a cap and a pair of stockings, which he has never asked for, and which I have never returned to him, although we have often seen each other since then However, I afterwards made him a small present, of nearly equal value I should be able to speak more favourably of myself, if it were a question of what I ought to have done; but it is a question of what I have done, which unfortunately is not the same thing

I again saw the noble and generous Perrichon, who again behaved towards me with his accustomed munificence He gave me the same present as he had formerly given to "Gentil-Bernard";[1] he paid for my seat in the *diligence* I again saw Surgeon Parisot, the best and most benevolent of men, I again saw his dear Godefroi, whom he kept for ten years, whose gentle disposition and goodness of heart were almost her only merits, but whom no one could see for the first time without sympathy or leave without emotion, for she was in the last stages of consumption, of which she soon afterwards died Nothing

[1] A French poet (1710–1775) The name "Gentil" was given to him by Voltaire

shows a man's true inclinations better than the character of those whom he loves [1] Whoever had seen the gentle Godefroi, had made the acquaintance of the worthy Parisot.

Although I was greatly indebted to all these worthy people, I afterwards neglected them all, not certainly from ingratitude, but owing to my unconquerable idleness, which has often made me appear ungrateful The remembrance of their kindnesses has never left my heart, but it would have been easier for me to prove my gratitude by deeds than to express it continually in words. Regularity in correspondence has always been beyond my strength as soon as I begin to feel slack, shame and a feeling of embarrassment in repairing my fault make me aggravate it, and I leave off writing altogether I have therefore kept silence, as if I had forgotten them Parisot and Perrichon took no notice at all, and I always found them the same, but, twenty years later, in the case of M Bordes, it will be seen how far the self-complacency of a wit can make him carry his vengeance, when once he fancies himself slighted.

Before I leave Lyons, I must not forget to mention an amiable person, whom I saw again with greater pleasure than ever, and who left in my heart most tender remembrances This was Mademoiselle Serre, of whom I have spoken in the first part of this work, and whose acquaintance I had renewed while I was with M de Mably As I had more time to spare on the present occasion, I saw more of her, and conceived a most lively attachment to her I had some reason to believe that she herself was not unfavourably disposed towards me, but she treated me with a confidence which kept me from the temptation to abuse it She had no means, neither had I. Our positions were too much alike for us to become united, and, with the views which I then entertained, marriage was far from my thoughts She told me that a young merchant, M. Genève, seemed desirous of paying his addresses to her I saw him once or twice in her company. He had the reputation of being, and appeared to me to be, an honourable man. Feeling convinced that she would be happy

[1] Unless he is at the outset deceived in his choice, or the character of the woman to whom he has formed an attachment subsequently changes, in consequence of a combination of extraordinary circumstances, which is not absolutely impossible If this principle were admitted without modification, Socrates would have to be judged by his wife Xantippe, and Dion by his friend Calippus, a judgment which would be the most unfair and the most misleading that has ever been passed Further, let no one make any insulting application of it to my wife She is certainly more narrow-minded and more easily deceived than I had imagined, but her pure, excellent and generous character deserves all my esteem, which it will enjoy as long as I live

with him, I wanted him to marry her, as he afterwards did, and, in order not to disturb their innocent affection, I made haste to depart, offering up heartfelt prayers for the happiness of this charming young lady, which, alas! were only listened to for a short time on this earth: for I afterwards heard, that she died after she had been married two or three years. Filled with tender regrets throughout my journey, I felt, and have often felt since then, when I think of it again, that, even if the sacrifices which are made to duty and virtue are painful to make, they are well repaid by the sweet recollections which they leave at the bottom of the heart.

On my previous journey I had seen Paris in an unfavourable aspect. On the present occasion I saw it from a correspondingly brilliant point of view, not, however, in the matter of lodgings, for, upon the recommendation of M. Bordes, I put up at the Hôtel St. Quintin, in the Rue des Cordiers, near the Sorbonne; I had a wretched room, in a wretched street and a wretched hotel, in which, however, several distinguished persons had stayed, such as Gresset, Bordes, the Abbés de Mably and de Condillac and several others, none of whom, unfortunately for me, were any longer there; but I made the acquaintance of certain M. de Bonnefond, a young country-squire, who was lame, fond of litigation, and set up for a purist. Through him I made the acquaintance of M. Roguin, now my oldest friend, who introduced me to the philosopher Diderot, of whom I shall soon have much to say.

I arrived at Paris in the autumn of 1741, with fifteen *louis d'or* in my pocket, my comedy of *Narcissus*, and my musical scheme, as my sole resource. I had therefore little time to lose in trying to lay them out to the best advantage. I hastened to make use of my letters of introduction. A young man, who arrives in Paris with a pretty good appearance and advertises himself by his talents, is always sure of being well received, as I was. This procured me certain pleasures, but did not materially assist me. Only three of the persons to whom I had letters were of use to me—M. Damesin, a Savoyard gentleman, at that time the equerry, and, I believe, the favourite of the Princesse de Carignan; M. de Boze, Secretary of the Academy of Inscriptions and keeper of the King's collection of medals; and Père Castel, a Jesuit, the inventor of the *clavecin oculaire*.[1] All these intro-

[1] An instrument with a finger-board and keys, with as many octaves of colours as there were octaves of musical notes in the ordinary piano or harpsichord of the period. The seven primitive colours corresponded to the seven notes of music. The idea of the inventor was to produce sensations of melody and harmony by a combination of colours.

ductions, except that to M Damesin, had been given to me by the Abbé de Mably

M Damesin provided for my most urgent need by introducing me to M de Gasc, President[1] of the Parliament of Bordeaux, who was a very good player on the violin, and also to the Abbé de Léon, who was then living in the Sorbonne, a young and amiable nobleman, who died in the prime of life, after having cut a brilliant figure in the world for a brief period, under the name of the Chevalier de Rohan Both of them took a fancy to learn composition, and I gave them a few months' lessons, which to some extent replenished my purse, which was almost empty The Abbé de Léon conceived a friendship for me, and wanted me to be his secretary but, as he was by no means rich, and could only offer me a salary of 800 francs, I felt obliged, to my regret, to refuse his offer, as the sum would not have been sufficient to pay for my board and lodging and clothes

M de Boze received me very kindly. He had a taste for learning, and was himself a learned man, but somewhat pedantic. Madame de Boze might have been his daughter, she was brilliant and affected I sometimes dined at his house, and it would have been impossible for anyone to be more awkward and confused than I was in her presence Her free and easy manner intimidated me, and made my own more ridiculous When she handed me a dish, I put out my fork and modestly took a morsel of what she offered me, whereupon she returned to her lackey the dish which she had intended for me, at the same time turning round to hide her laughter She had no suspicion that there was, nevertheless, something in the country-bumpkin's head M de Boze presented me to his friend M de Réaumur, who dined with him every Friday, when the Academy of Sciences held its meeting. He spoke to him of my scheme, and of my wish to submit it to the Academy for examination. M de Réaumur undertook to bring my proposal forward, and it was accepted On the day appointed, I was introduced and presented by M de Réaumur, and on the same day, the 22nd of August, 1742, I had the honour of reading before the Academy the Essay which I had prepared for the purpose Although this illustrious assembly was certainly very imposing, I felt much less nervous than in the presence of Madame de Boze, and I managed to get through my reading and examination with credit. The Essay was well received, and I was complimented upon it, which equally

[1] *President à mortier*, that is, who wore the *mortier*, or round black-velvet cap

surprised and flattered me, for I did not imagine that, in the opinion of an Academy, anyone who did not belong to it could possess common sense The commission appointed to examine me consisted of MM de Mairan, Hellot and De Fouchy, all three certainly persons of ability, but not one was sufficiently acquainted with music, at least, to be competent to judge of my scheme

[1742.]—In the course of my conferences with these gentlemen, I became convinced, with as much certainty as surprise, that if learned men are sometimes less prejudiced than others, they cling more closely, by way of revenge, to those prejudices which they do entertain. However weak, however false for the most part their objections were—and although I answered them timidly, I confess, and in ill-chosen terms, but yet with decisive arguments—I never once succeeded in making myself understood or in satisfying them I was always astounded at the readiness with which, by the help of a few sonorous phrases, they refuted without having understood me They discovered, somewhere or other, that a monk named Souhaitti had already conceived the idea of denoting the scale by figures This was enough to make them uphold that my system was not new That may be ; for although I had never heard of Souhaitti—although his method of writing the seven notes of plain-song, without paying any attention to the octaves, in no respect deserved to be compared with my simple and convenient invention for noting all imaginable kinds of music, without difficulty, by means of numbers—keys, rests, octaves, measures, time, and value of the notes, of which Souhaitti had never even thought—nevertheless, it was quite true that, as far as the elementary designation of the seven notes is concerned, he was the first inventor But they not only attributed to this primitive invention more importance than it deserved, but did not stop there , and, as soon as they attempted to speak of the fundamental principles of the system, they did nothing else but talk nonsense. The greatest advantage of my system was, that it did away with transpositions and keys, so that the same piece could be noted and transposed at will into whatever key one pleased, by means of the supposed change of a single initial letter at the beginning of the air These gentlemen had heard it said by Parisian strummers that the method of playing a piece of music by transposition was worthless Starting from this, they turned the most distinct advantage of my system into an insuperable objection against it, and they came to the decision that my system of notation was good for vocal, but

unsuitable for instrumental, music, instead of deciding, as they should have done, that it was good for vocal and better for instrumental music. As the result of their report, the Academy granted me a certificate full of high-flown compliments, between the lines of which it was easy to read that, as a matter of fact, it considered my system to be neither new nor useful I did not feel under any obligation to adorn with such a document my work entitled, " A Treatise on Modern Music," in which I made my appeal to the public.

I had reason to observe on this occasion how, even in the case of a person of limited intelligence, an exclusive but thorough knowledge of anything is more likely to enable him to judge of it correctly than all the learning acquired by scientific culture, unless it is combined with a special study of the subject in question The only solid objection which could be made to my system was made by Rameau. No sooner had I explained it to him than he saw its weak side " Your signs," he said, " are very good, in so far as they determine simply and clearly the value of the notes, accurately represent the intervals, and always show the simple way in the double notes—things which the ordinary system does not do, they are bad, in that they require a mental operation, which cannot always follow the rapidity of the execution The position of our notes," he continued, " is represented to the eye without the assistance of this operation When two notes, one very high and the other very low, are united by a series [1] of intermediate notes, I can see at the first glance the gradual progress from one to the other, but according to your system, in order to make sure of this series, I am obliged to spell through all your figures in succession, a general glance is unable to supply any deficiency " The objection appeared to me unanswerable, and I immediately admitted the force of it, although it is simple and striking, it is one that only great experience in the art could suggest, and it is not to be wondered at that it occurred to none of the members of the Academy, but it is to be wondered at that all these great scholars, who know so many things, so little understand that each should only pass judgment upon matters connected with his own special branch of study

My frequent visits to my examining board and other Academicians put it within my reach to make the acquaintance of all the most distinguished literary men in Paris, thus their acquaint-

[1] *Tirade* passage que fait la voix ou l'instrument dans l'intervalle d'une note à une autre par les notes diatoniques de cette intervalle distinctement articulées.

ance was already made when, later, I suddenly found myself enrolled amongst them For the moment, entirely absorbed in my musical system, I persisted in my design of bringing about a revolution in the art, and by this means attaining to a celebrity which, when acquired in the fine arts in Paris, is always accompanied by fortune. I shut myself up in my room and worked with indescribable zeal for two or three months, in order to revise the pamphlet which I had read before the Academy, and make it into a work fit for publication The difficulty was to find a publisher who would accept my manuscript, as some outlay would have been necessary for the new characters, and publishers are not in the habit of throwing their money at the heads of beginners, although it seemed to me only fair, that my work should bring me back the bread which I had eaten while I was writing it

Bonnefond found me the elder Quillau, who made an agreement with me on terms of half profits, without reckoning the privilege,[1] for which I had to pay myself The aforesaid Quillau managed the affair so badly, that the money I paid for my privilege was wasted, and I never made a farthing by my publication, which probably enough had only a small sale, although the Abbé Desfontaines had promised to push it, and the other journalists had spoken fairly well of it.

The greatest impediment to a trial of my system was the fear that, if it were not adopted, the time spent in learning it would be lost My reply to this was, that practice in my method of notation would make the ideas so clear that, in learning music by means of the ordinary signs, time would still be gained by commencing with mine To put it to the test, I gave lessons in music for nothing to a young American lady, named Mademoiselle des Roulins, whose acquaintance I had made through M. Roguin In three months she was able to read any kind of music according to my notation, and even to sing at sight, better than myself, any piece that did not present too many difficulties This success was striking, but did not become known Anyone else would have filled the newspapers with it, but, although I possessed some talent for making useful discoveries, I was never capable of turning them to account.

Thus my heron-fountain was again broken; but, on this second occasion, I was thirty years old, and I was in the streets of Paris, where one cannot live for nothing. The resolution

[1] *Privilege*: the exclusive right granted by the King to a publisher to print a work

which I came to in this extremity will astonish none but those who have not attentively read the first part of these Memoirs

After the great and fruitless exertions I had recently made, I needed a little rest Instead of abandoning myself to despair, I quietly abandoned myself to my usual idleness and the care of Providence, and, in order to give the latter time to do its work, I proceeded to consume, in a leisurely manner, the few *louis* which I still had left I regulated the expense of my careless pleasures, without entirely giving them up I only went to the café every other day, and to the theatre twice a week As for money spent on women, there was no need for retrenchment, for I have never in my life laid out a *sou* in this manner, except on one occasion, of which I shall have to speak presently.

The calmness, delight and confidence with which I abandoned myself to this indolent and solitary life, although I had not sufficient means to continue it for three months, is one of the peculiarities of my life and one of the oddities of my character. The great need of sympathy which I felt, was the very thing which deprived me of the courage to show myself, and the necessity of paying visits to people made them so unendurable, that I even gave up going to see the Academicians and other men of letters, with whom I was already on more or less intimate terms. Marivaux, the Abbé de Mably, and Fontenelle were almost the only persons whom I still continued to visit I even showed my comedy of *Narcisse* to the first He was pleased with it, and was kind enough to touch it up Diderot, who was not so old, was about my own age He was fond of music, and acquainted with the theory of it, we talked about it, and he also spoke to me of his own literary projects This resulted in a most intimate connection between us, which lasted fifteen years, and would probably have still continued, if I had not, unfortunately, and by his own fault, been thrown into the same profession as himself

No one would guess how I employed this brief and precious interval, which still remained to me before I was compelled to beg my bread I learned by heart passages from the poets which I had already learnt a hundred times and forgotten Every morning, about ten o'clock, I used to walk in the Luxembourg Gardens with a Virgil or Rousseau[1] in my pocket, and, until dinner-time, I recommitted to memory a sacred ode or an eclogue, without being discouraged by the fact that, while going over the task of the day, I was sure to forget what I had learnt the day

[1] Jean Baptiste Rousseau, the French lyric poet

before I remembered that, after the defeat of Nicias at Syracuse, the Athenian prisoners supported themselves by reciting the poems of Homer. The lesson which I drew from this specimen of erudition, in order to prepare myself against poverty, was to exercise my admirable memory in learning all the poets by heart

I possessed an equally solid expedient in chess, to which I regularly devoted my afternoons at the Café Maugis, on the days when I did not go to the theatre I there made the acquaintance of M. de Légal, M. Husson, Philidor, and all the great chess-players of the day, without making any progress myself However, I had no doubt that in the end I should become a better player than any of them ; and this, in my opinion, was enough for my support. Whenever I became infatuated with any fresh folly, I always reasoned about it in the same manner I said to myself, "Anyone who excels in something, is always sure of being sought after Let me, therefore, excel in something, no matter what · I shall be sought after , opportunities will present themselves, and my own merits will do the rest." This childishness was not the sophism of my reason, but of my indolence Frightened at the great and rapid efforts which would have been necessary to make me exert myself, I endeavoured to flatter my idleness, and concealed its disgrace from myself by arguments worthy of it.

Thus, I quietly waited until my money should be exhausted ; and I believe that I should have come to my last *sou* without any further uneasiness, had not Father Castel whom I sometimes went to see on my way to the café, roused me from my lethargy. He was mad, but, after all, a good fellow He was sorry to see me wasting my time and abilities without doing anything He said to me, "Since musicians and savants will not sing together with you, change your string and try the women ; perhaps you will succeed better in that quarter. I have spoken about you to Madame de Beuzenval , go and see her, and mention my name. She is a good woman, who will be pleased to see a countryman of her son and husband. At her house you will meet her daughter, Madame de Broglie, who is a clever and accomplished woman Madame Dupin is another lady to whom I have spoken of you , take your work to her ; she is anxious to see you and will receive you kindly No one can do anything in Paris without the women , they are like the curves, of which clever people are the asymptotes , they constantly approach, but never touch"

After having repeatedly put off these terrible tasks, I at length

summoned up courage and went to call upon Madame de Beuzenval, who received me affably. Madame de Broglie happening to enter the room, she said to her, "My daughter, this is M. Rousseau, of whom Father Castel spoke to us" Madame de Broglie complimented me upon my work, and, conducting me to her piano, showed me that she had paid some attention to it Seeing that it was nearly one o'clock, I wanted to retire, but Madame de Beuzenval said to me, "It is a long way to your quarter, stop and dine here." I needed no pressing A quarter of an hour later I understood, from something she said, that the dinner to which she invited me was in the servants' hall. Although Madame de Beuzenval was undoubtedly a very good woman, she was of limited understanding, and, too full of her illustrious Polish nobility, had little idea of the respect due to talent Even on this occasion, she judged me more by my manner than by dress, which, although simple, was very respectable, and by no means indicated a man who ought to be invited to dine at the servants' table I had too long forgotten the way there, to desire to learn it again Without showing all the annoyance I felt, I told Madame de Beuzenval that I remembered I was obliged to return to my quarter on business, and I again prepared to leave. Madame de Broglie went up to her mother and whispered a few words in her ear, which had their effect. Madame de Beuzenval rose to detain me, and said, "I hope you will do us the honour of dining *with us*" Believing that to show pride would be to play the fool, I stayed Besides, Madame de Broglie's kindness had touched me, and rendered her attractive to me I was very glad to dine with her, and I hoped that, when she knew me better, she would have no cause to regret having procured me this honour. The President of Lamoignon, a great friend of the family, dined there on the same occasion Like Madame de Broglie, he was familiar with the small-talk jargon of Paris, which consisted of *petits mots* and delicate little allusions In this poor Jean Jacques had little chance of shining I had the good sense not to try to play the wit, when Minerva was not agreeable, and I held my tongue Would that I had always been as wise! —I should not be in the abyss in which I find myself to-day.

I was deeply grieved at my own dulness, and also because I was unable to justify, in the eyes of Madame de Broglie, what she had done in my behalf After dinner, I bethought myself of my usual resource. I had in my pocket a letter in verse, which I had written to Parisot during my stay at Lyons This fragment was not wanting in fire, to which I added by my manner of re-

citing, and I moved all three to tears Whether my own vanity or the truth made me so interpret it, I thought I saw that Madame de Broglie's eyes said to her mother, Well, mamma, was I wrong in telling you, that this man was more fitted to dine with you than with your waiting-women? Until this moment my heart had been somewhat heavy, but after I had thus avenged myself, I was satisfied. Madame de Broglie pushed her favourable opinion of me a little too far, and believed that I should cause a sensation in Paris and become a favourite with the ladies To guide my inexperience, she gave me the "Confessions of the Comte de ——" "This book," said she to me, "is a Mentor, of which you will have need in the world, you will do well to consult it sometimes" I have kept this copy for more than twenty years, out of a feeling of gratitude to the hand from which I received it, although I often laugh at the opinion which this lady appeared to entertain of my capacities for gallantry Directly I had read the work, I desired to gain the friendship of the author This inspiration was justified by the event He is the only true friend I have had amongst men of letters[1]

From that time, I felt confident that Madame de Beuzenval and Madame de Broglie, considering the interest they had shown in me, would not long leave me without resources, and I was not mistaken Let me now speak of my introduction to Madame Dupin, the consequences of which were more lasting

As is well known, Madame Dupin was the daughter of Samuel Bernard and Madame Fontaine There were three sisters, who might be called the three Graces—Madame de la Touche, who ran away to England with the Duke of Kingston, Madame d'Arty, the mistress and, what was more, the friend, the only true friend, of the Prince de Conti—a woman worthy to be adored as much for the gentleness and goodness of her charming character as for her pleasant wit and the unalterable cheerfulness of her disposition, lastly, Madame Dupin, the most beautiful of the three, and the only one of them who has never been reproached with any irregularity of conduct She was the reward of the hospitality of M Dupin, upon whom her mother bestowed her, together with a post as farmer-general of taxes and an immense fortune, out of gratitude for the kindly manner in which he had received her in his province When I saw her for the first time,

[1] I was so long and so firmly convinced of this, that it was to him that I intrusted the manuscript of my Confessions after my return to Paris The distrustful Jean Jacques has never been able to believe in treachery and falsehood until he has been their victim

she was still one of the most beautiful women in Paris She received me while she was dressing herself Her arms were bare, her hair dishevelled, and her dressing-gown disarranged Such an introduction was quite new to me, my poor head could not stand it, I was troubled and confused, in short, I fell madly in love with her

My confusion did not appear to create a bad impression she took no notice of it She received the book and the author kindly, spoke to me about my system like one who knew all about it, sang, accompanied herself on the piano, made me stay to dinner, and gave me a seat at table by her side This was more than enough to turn my head completely, and it did so She gave me permission to call upon her, which permission I used and abused I went to her house nearly every day, and dined there two or three times a week I was dying to declare myself, but did not dare Several reasons increased my natural shyness The entry into a wealthy house was an open door to fortune; in my present position, I was unwilling to run the risk of shutting it against myself Madame Dupin, with all her amiability, was serious and cold; I found nothing in her behaviour sufficiently encouraging to embolden me Her house, which at that time was as brilliant as any in Paris, was the rendezvous of a society, which, if it had only been a little less numerous, would have contained the pick of all persons of distinction She was fond of gathering around her all who made any stir in the world—great personages, men of letters, and handsome women Only dukes, ambassadors and knights of the blue ribbon [1] were seen at her house Madame la Princesse de Rohan, Madame la Comtesse de Forcalquier, Madame de Mirepoix, Madame de Brignolé and Lady Hervey might be considered her friends M de Fontenelle, M de Fourmont, M de Bernis, M de Buffon, M de Voltaire, the Abbé de Saint-Pierre and the Abbé Sallier were members of her circle and were invited to her table If her reserved manner did not attract a large number of young people, the society which assembled at her house was the more select and, consequently, more imposing; and the poor Jean Jacques could not flatter himself with the idea of making a brilliant figure in the midst of such surroundings I therefore did not venture to speak, but, being unable to keep silence any longer, I ventured to write She kept the letter for two days without saying anything to me about it On the third day she

1 Knights of the Holy Ghost, so called from the colour of the ribbon worn by them But *cordons bleus* may simply mean here "distinguished persons" generally

returned it to me, with a few words of admonition, spoken in a tone of coldness which froze my blood. I tried to speak, the words died upon my lips; my sudden passion was extinguished with my hope, and, after a formal declaration of my love, I continued to visit her as before, without saying a word more, even with my eyes

I believed that my folly was forgotten: I was wrong M. de Francueil, her stepson, was about the same age as myself and his stepmother He was witty, and a man of handsome person, who might have looked high It was reported that he aspired to the favours of Madame Dupin, perhaps simply because she had procured him a very ugly but at the same time very gentle wife, and lived in perfect harmony with both M de Francueil admired talent in others and cultivated it Music, which he understood well, was a bond of union between us. I saw him frequently, and became intimate with him. Suddenly, he gave me to understand that Madame Dupin found my visits too frequent, and requested me to discontinue them Such a compliment would not have been out of place when she gave me back my letter; but, eight or ten days after, without any further apparent reason for it, it seemed to me inopportune What made the situation still more curious was, that I was made no less welcome at M and Madame de Francueil's house than before However, I went there less frequently, and I should have discontinued my visits altogether, had not Madame Dupin, actuated by another unforeseen caprice, begged me to undertake for eight or ten days the charge of her son, who was changing his tutor, and was left to himself during the interval I spent these eight days in a state of torture, which nothing but the pleasure of obeying Madame Dupin could render endurable, for poor Chenonceaux already displayed the evil disposition which nearly brought dishonour upon his family, and caused his death in the Isle de Bourbon As long as I was with him, I prevented him from doing harm to himself or others, and that was all; besides, it was no easy task, and I would not have undertaken it for eight days longer, even had Madame offered herself by way of payment.

M. de Francueil conceived a friendship for me: we worked together, and began a course of chemistry with Rouelle In order to be near him, I left my Hôtel St Quentin, and went to lodge at the Tennis Court in the Rue Verdelet, which adjoins the Rue Plâtrière, where M Dupin lived In consequence of a neglected cold, I was attacked by an inflammation of the lungs, of which

I nearly died. During my youth I frequently suffered from inflammatory diseases, pleurisy, and, especially, quinsy, to which I was very subject, and others, of which I need not here give a list, which have all brought me sufficiently near death to familiarise me with its appearance. During the period of convalescence, I had time to reflect upon my condition and to lament my timidity, my weakness, and my indolence, which, in spite of the fire by which I felt myself inflamed, left me to vegetate in mental idleness at the gate of misery. The day before I fell ill, I had gone to see an opera by Royer, which was being played at the time, the name of which I have forgotten. In spite of my prejudice in favour of the talents of others, which has always made me so mistrustful of my own, I could not prevent myself from thinking the music feeble, cold, and wanting in originality. I even sometimes said to myself: It seems to me that I could do better than that. But the awe-inspiring idea I had formed of the composition of an opera, the importance which I heard specialists attach to such an undertaking, immediately discouraged me, and made me blush for having ventured to entertain the idea. Besides, where was I to find anyone who would be willing to supply me with the words and to take the trouble to cast them according to my liking? These ideas of music and an opera returned to me during my illness, and in my feverish delirium I composed songs, duets, and choruses. I am certain that I composed two or three pieces, *di prima intenzione*,[1] which perhaps would have been worthy of the admiration of the masters, if they had heard them performed. If it were only possible to keep a record of the dreams of one sick of the fever, what great and lofty things would sometimes be seen to result from his delirium!

The same subject occupied my attention also during my convalescence, but I was calmer. After long, and often involuntary, thinking about the matter, I determined to satisfy myself, and to attempt to compose an opera, words and music, without any assistance from others. This was not altogether my first attempt. At Chambéri I had composed a tragic opera, entitled *Iphis and Anaxarete*, which I had had the good sense to throw into the fire. At Lyons I had composed another, *The Discovery of the New World*, which, after I had read it to M. Bordes, the Abbé de Mably, the Abbé Trublet and others, I treated in the same

1 Off-hand, in a moment of inspiration; *tout d'une haleine* is the interpretation given to the equivalent *French* phrase, when used in reference to a musical composition.

manner, although I had already written the music of the prologue and the first act, and David, when he saw the music, had told me that it contained passages worthy of Buononcini [1]

This time, before putting my hand to the work, I gave myself time to think over my plan I sketched an epic ballet, with three different subjects, in three separate acts, each set to music of a different character, and taking for the subject of each the amours of a poet, I called the opera *Les Muses Galantes* My first act, in the powerful style, was Tasso, the second, in the tender style, was Ovid; the third, entitled Anacreon, was intended to breathe the gaiety of the dithyramb I first tried my skill on the first act, and devoted myself to it with a zeal which, for the first time, enabled me to taste the charm of enthusiasm in composition One evening, just as I was going to enter the opera-house, I felt myself so overmastered and tormented by my ideas, that I put my money back into my pocket, ran home and shut myself in I went to bed, having first drawn the curtains close to prevent the daylight entering, and there, entirely abandoning myself to the poetical and musical inspiration, in seven or eight hours I rapidly composed the greater part of the act I may say that my love for the Princess of Ferrara—for I was Tasso for the moment—and my noble and haughty feelings in the presence of her unjust brother, made me pass a night a hundred times more delightful than if I had spent it in the arms of the Princess herself In the morning, only a very small portion of what I had composed remained in my head, but this little, almost obliterated by weariness and sleep, nevertheless bore evidence of the vigour of the whole, of which it only represented the remains

This time I did not carry on my work to any great extent, as I was diverted from it by other matters While I was attached to the house of Dupin, Madame de Beuzenval and Madame de Broglie, whom I still saw occasionally, had not forgotten me The Comte de Montaigu, a captain in the guards, had just been appointed ambassador at Venice He owed his ambassadorship to Barjac, to whom he assiduously paid court. His brother, the Chevalier de Montaigu, *gentilhomme de la manche*[2] to the Dauphin, was acquainted with these two ladies, and with the Abbé Alary, of the French Academy, whom I also saw sometimes Madame

[1] There were three famous Italian musicians of this name, a father and his two sons The younger son, who stayed some time in England, had the greatest reputation

[2] *Gentilshommes de la manche* was the name given to noblemen who attended on the French princes until they had finished their education

de Broglie, knowing that the ambassador was looking out for a secretary, proposed me We entered into negotiations I asked fifty *louis* as salary, which was little enough for a post in which it was necessary to keep up an appearance He only offered a hundred *pistoles*,[1] and I was to pay my own travelling expenses. The proposal was ridiculous We were unable to come to terms. M de Francueil, who did his utmost to prevent me from going, in the end prevailed I remained, and M de Montaigu departed, taking with him another secretary, named M Follau, who had been recommended to him at the Foreign Office No sooner had they arrived at Venice than they quarrelled. Follau, seeing that he had to do with a madman, left him in the lurch, and M de Montaigu, having no one but a young abbé named de Binis, who wrote under the secretary's instruction, and was not in a position to fill the place, was obliged to have recourse to me again The chevalier, his brother, a man of intelligence, by giving me to understand that there were certain privileges connected with the post of secretary, succeeded in inducing me to accept the thousand francs I received twenty *louis* for my travelling expenses, and set out

[1743-1744.]—At Lyons, I should have liked to take the route by way of Mont Cenis, in order to pay a passing visit to my poor mamma, but I went down the Rhône, and took ship at Geneva for Toulon, on account of the war and for the sake of economy, and also in order to procure a passport from M de Mirepoix, at that time commander in Provence, to whom I had been directed M. de Montaigu, finding himself unable to do without me, wrote me letter after letter to hasten my journey An incident delayed it

It was the time of the plague at Messina The English fleet was anchored there, and visited the felucca on which I was On our arrival at Genoa, after a long and tedious passage, we were subjected to a quarantine of twenty-one days The passengers were allowed the choice of performing it on board or in the lazaretto, where we were warned that we should find nothing but the four walls, since there had been no time to furnish it All chose the felucca except myself The insupportable heat, the confined space, the impossibility of taking exercise, and the vermin on board, made me prefer the lazaretto at all hazards I was conducted into a large two-storeyed building, absolutely bare, in which I found neither windows, nor table, nor bed, nor chair—not even a stool to sit upon, nor a bundle of

[1] A *louis* was then worth twenty-four francs, a *pistole* ten

straw to lie on They brought me my cloak, my travelling bag, and my two trunks, the heavy doors with huge locks were shut upon me, and I remained at liberty to walk as I pleased, from room to room and from storey to storey, finding everywhere the same solitude and the same bareness

In spite of all this, I did not regret having chosen the lazaretto in preference to the felucca, and, like a second Robinson Crusoe, I began to make the same arrangements for my twenty one days as I should have done for my whole life At first, I had the amusement of hunting the lice which I had picked up in the felucca When, after frequent changes of clothing and linen, I had at length succeeded in getting myself clean, I proceeded to furnish the room which I had chosen. I made myself a good mattress out of my waistcoats and shirts, some sheets out of a number of napkins which I sewed together, a blanket out of my dressing-gown, a pillow out of my cloak rolled up. I made a seat of one of my trunks laid flat, and a table of the other set on end I took out an inkstand and some paper; and arranged about a dozen books which I had by way of a library In short, I made myself so comfortable that, with the exception of windows and curtains, I was almost as well lodged in this absolutely bare lazaretto as in my Tennis-Court in the Rue Verdelet. My meals were served with much ceremony Two grenadiers, with fixed bayonets, accompanied them; the staircase was my dining-room, the landing did duty for a table, the bottom step for a seat, and, as soon as my dinner was served, they retired, after having rung a bell, to inform me that I might sit down to table Between my meals, when I was not reading, writing, or working at my furnishing, I went for a walk in the Protestant cemetery, which served me as a courtyard, or I ascended a turret, from which I could see the ships entering and leaving the harbour In this manner I spent fourteen days; and I could have spent the whole twenty-one there without a moment's weariness, had not M de Jonville, the French ambassador, to whom I managed to send a letter saturated with vinegar, perfumed, and half-burnt, procured me a remission of eight days, which I spent at his house, where, I confess, I found myself more comfortably lodged than at the lazaretto. He treated me with very great kindness Dupont, his secretary, was a good fellow, who introduced me to several houses, both in Genoa and in the country, where we were agreeably entertained We became very good friends, and kept up a correspondence for a long time afterwards. I had a pleasant journey through Lombardy. I visited Milan, Verona,

Brescia, and Padua, and at length reached Venice, where the ambassador was impatiently expecting me.

I found heaps of despatches from the Court and the other ambassadors, of which he had been unable to read the parts written in cypher, although he possessed the key. As I had never worked in any office, and had never in my life seen a government cypher, I was at first afraid of finding myself perplexed; but I found that nothing could be more simple, and in less than a week I had deciphered the whole, which certainly was not worth the trouble, for the embassy at Venice has seldom much to do, and, besides, the government would not have cared to intrust the most trifling negotiation to a man like M. de Montaigu. Until my arrival he had found himself in great difficulties, since he did not know how to dictate or to write legibly. I was very useful to him; he was aware of it, and treated me well. He had another reason for this. After the departure of his predecessor, M. de Froulay, who had gone out of his mind, the French consul, M. le Blond, had taken over the affairs of the embassy, and even after the arrival of M. de Montaigu, continued to manage them until he had familiarised the latter with the routine. M. de Montaigu, in his jealousy at the performance of his duties by another, although he himself was incapable of them, conceived an aversion to the consul, and, as soon as I arrived, deprived him of the functions of ambassadorial secretary, in order to hand them over to me. These functions being inseparable from the title, he told me to assume it. As long as I remained with him, he never sent anyone, except myself, under this name to the Senate or persons sent by it to confer with him,[1] and really, it was very natural that he should prefer to have as ambassadorial secretary a person attached to himself than a consul or office-clerk appointed by the Court.

This made my situation tolerably agreeable and prevented his noblemen, who, like his pages and most of his people, were Italians, from disputing precedence with me in the house. I successfully made use of the authority attached to it to maintain his *droit de liste*, that is to say, the freedom of his quarter, against the attempts which were several times made to infringe it, and which his Venetian officers were unwilling or unable to resist. But I never allowed banditti to take refuge there, although I might thereby have gained considerable profit, which his Excellency would not have disdained to share.

He even presumed to lay claim to part of the perquisites of the

[1] *Conférent*: the dignitary sent by the Senate of the Republic of Venice to confer with foreign ambassadors.

secretaryship, which were called the *chancellerie* Although it was in time of war, a number of passports had to be made out For each of these passports a sequin[1] was paid to the secretary who drew out and countersigned them. All my predecessors had been in the habit of demanding this sequin from Frenchmen and foreigners alike This practice appeared to me unfair, and, although I was not a Frenchman, I abolished it in the case of the French, but I exacted my perquisite so rigorously from everyone else that, when the Marquis Scotti, the brother of the favourite of the Queen of Spain, had sent a messenger to me for a passport without my perquisite, I sent to ask him for it—a piece of audacity which the revengeful Italian did not forget As soon as the reform which I had introduced in regard to the taxing of passports became known, nothing but crowds of pretended Frenchmen presented themselves in order to procure them, who, in a fearful jargon, called themselves Provençals, Picards and Burgundians. As I have a tolerably keen ear, I was rarely taken in, and I do not believe that a single Italian ever did me out of my sequin, or that a single Frenchman paid it I was foolish enough to tell M. de Montaigu, who knew nothing about anything, of what I had done The word sequin made him open his ears, and, without expressing any opinion upon the suppression of the fees for the French, he demanded that I should settle with him on account of the others, promising me other equivalent advantages in return Indignant at this meanness, rather than influenced by feelings of self-interest, I scornfully rejected his proposal. He persisted, I grew warm "No, monsieur," I said to him in a decided tone, "let your Excellency keep what belongs to you, and leave me what is mine; I will never give up a *sou*" When he saw that he could gain nothing by this means, he adopted another plan, and had the effrontery to say to me that since I drew the perquisites of his *chancellerie*, it was only fair that I should bear the expenses of it I did not care to squabble about such a trifle, and from that time I provided my own ink, paper, sealing-wax, candles, ribbon and even the seal, which I had repaired, without receiving a farthing from him by way of reimbursement This did not prevent me from making over a small share of the fees to the Abbé de Binis, who was a good fellow, and never attempted to claim it If he was civil to me, I was equally straightforward with him, and we always got on very well together.

I found the performance of my duties less difficult than I had

[1] Worth from nine to twelve *francs*

expected, seeing that I had no experience, and was associated with an ambassador who was equally inexperienced, whose ignorance and obstinacy, in addition, seemed to delight in thwarting everything that good sense and some little knowledge suggested to me as likely to be useful for the King's service and his own His most sensible act was to form a connection with the Marquis de Mari, the Spanish ambassador, a clever and shrewd person, who could have led him by the nose if he had been so minded, but who, out of consideration for the common interests of the two Courts, usually gave him good advice, which was rendered useless by M de Montaigu, who always intruded some of his own ideas when carrying it out The only thing they had to do in common was to induce the Venetians to observe neutrality. The latter, who continually protested their faithful observance of it, nevertheless publicly supplied the Austrian troops with ammunition, and even with recruits, under the pretence that they were deserters M de Montaigu, who, I believe, desired to gain the goodwill of the Republic, in spite of my representations, invariably made me give assurances in all his despatches that there was no fear that the Venetians would ever violate the conditions of neutrality The obstinacy and stupidity of this poor man made me every moment write and commit absurdities, of which I was obliged to be the agent since he so desired it, but which sometimes rendered the performance of my duties unendurable and even almost impracticable For instance, he insisted that most of his despatches to the King and the Minister should be written in cypher, although neither the one nor the other contained anything at all which rendered such a precaution necessary. I represented to him that, between Friday, when the despatches from the Court arrived, and Saturday, when our own were sent off, there was not sufficient time for so much writing in cypher and the large amount of correspondence which I had to get ready for the same courier. He discovered an admirable plan: this was, to begin on Thursday to write the answers to the despatches which were due on the following day This idea appeared to him so happy that, in spite of all I could say as to the impossibility and absurdity of carrying it out, I was obliged to resign myself to it For the rest of the time that I remained with him, after having kept note of a few words uttered by him at random during the week, and of some trifling pieces of information whch I picked up here and there, provided with these scanty materials, I never failed to bring him on Thursday morning the rough draft of the despatches which had to be sent

off on Saturday, with the exception of a few hurried additions or corrections which were rendered necessary by the despatches which arrived on Friday, to which ours were intended to be the reply Another very amusing whim of his, which made his correspondence indescribably ridiculous, was to send back each item of news to its source, instead of making it follow its course He sent the news from the Court to M Amelot, the news from Paris to M de Maurepas, the news from Sweden to M. d'Havrincourt, the news from St Petersburg to M de la Chetardie, and sometimes he sent back to each of these the news which came from him, after I had slightly altered it As he only glanced through the despatches to the Court, out of all that I put before him to sign, and signed those to the other ambassadors without reading them, this gave me a little more liberty to revise the latter in my own way, and at least I made the information cross But it was impossible for me to give a sensible turn to the important despatches. I thought myself lucky when it did not occur to him to interlard them with some impromptu lines out of his own head, which obliged me to return, in order to transcribe, in all haste, the despatch adorned with this new piece of imbecility, which was obliged to be honoured with the cypher, otherwise he would not have signed it I was often tempted, out of regard for his reputation, to cypher something different from what he had dictated, but feeling that nothing could justify such a breach of good faith, I let him rave at his own risk, content with frankly expressing my opinion, and, at any rate, fulfilling my duty while I was in his service

This I always did with an honesty, a zeal, and a courage which deserved on his part a different reward from that which I received in the end It was time that I should for once be what Heaven, who had bestowed upon me a happy disposition, and what the education, which I had received from the best women, and that which I had given myself, had intended me to be, and that I was then Left to myself, without friends, without advisers, without experience, in a foreign land, in the service of a foreign nation, surrounded by a crowd of rascals, who, for the sake of their own interest and in order to remove the stumbling-block of a good example, urged me to imitate them—in spite of all this, far from doing anything of the kind, I faithfully served France, to whom I owed nothing, and, as was only right, her ambassador even more faithfully, in all that depended upon myself. Irreproachable in a position which was sufficiently open to observation, I deserved and obtained the esteem of the Republic and of

all the ambassadors with whom we corresponded, and the affection of all the French residents in Venice, not even excepting the consul, whom, to my regret, I supplanted in the performance of duties which I knew rightly belonged to him, and which brought me more trouble than pleasure.

M de Montaigu, completely under the control of the Marquis Mari, who did not trouble himself about the details of his duty, neglected his own to such an extent, that the French who lived in Venice would never have known that there was a French ambassador resident in the city, had it not been for me Being always dismissed without a hearing, whenever they sought his protection, they became disgusted, and none of them were ever seen in his suite or at his table, to which, in fact, he never invited them I frequently took it upon myself to do what he ought to have done I did all I could for the French who applied to him or me In any other country I would have done more, but as, by reason of my official capacity, I could not see anyone who held any position, I was frequently obliged to refer to the consul, who, being settled in the country with his family, was obliged to be careful, which prevented him from doing as much as he would have liked Sometimes, however, when he hung back and did not venture to speak, I was emboldened to take dangerous steps, which generally proved successful I remember one instance which even now makes me laugh. It would hardly be suspected that it is to me that the theatre-goers of Paris are indebted for Coralline and her sister Camille; but nothing is more true Veronese, their father, had accepted an engagement for himself and his children in the Italian company, and, after having received 2,000 francs for travelling expenses, instead of starting for France, quietly entered into an engagement at the *théâtre de Saint-Luc*[1] in Venice, where Coralline, although quite a child, attracted large audiences. M le Duc de Gesvres, as lord high chamberlain, wrote to the ambassador to claim the father and daughter M de Montaigu handed me the letter, and simply said "See to this," without giving me any further instructions I went to M le Blond, and begged him to speak to the patrician to whom the theatre belonged, who was, I believe, a Giustiniani, and persuade him to dismiss Veronese, as being engaged in the King's service. Le Blond, who was not very eager to accept the commission, performed it badly Giustiniani had recourse to various subterfuges, and Veronese was not discharged.

1 I am not sure that it was not *Saint-Samuel* I never can remember proper names

I felt annoyed. It was the time of the Carnival. I took a domino and a mask and rowed to the palace Giustiniani. All who saw my gondola arrive with the ambassador's livery were astounded; such a thing had never been seen in Venice. I entered, and ordered myself to be announced as "a lady in a mask." As soon as I was introduced, I removed my mask and announced myself. The senator turned pale, and stood astounded. "Monsieur," I said to him in Venetian, "I regret to trouble your Excellency with this visit, but you have at your theatre a man named Veronese, who is engaged in the King's service, who has been claimed from you, but without success. I come to demand him in His Majesty's name." This brief speech took effect. No sooner had I left, than Giustiniani ran to give an account of the incident to the State Inquisitors, who reprimanded him severely. Veronese was dismisssed the same day. I sent him a message that, if he did not start in a week, I would have him arrested, and he set out without delay.

On another occasion, by my own efforts and almost without anyone's assistance, I extricated the captain of a merchant ship from a difficulty. He was a Marseillais, named Olivet. I have forgotten the name of the ship. A quarrel had broken out between his crew and the Slavonians in the service of the Republic. Acts of violence had been committed, and the vessel had been placed under such strict embargo that no one, with the exception of the captain, was allowed to go on board or leave it without permission. He appealed to the ambassador, who told him to go to the devil. Next he applied to the consul, who told him that it was not a commercial matter, and that he could not interfere. At his wits' end, he came to me. I represented to M. de Montaigu, that he ought to allow me to present a note on the subject to the Senate. I do not know whether he gave me permission, and whether I did so, but I well remember that, as my attempts proved ineffectual and the embargo was not removed, I resolved upon a course of action which proved successful. I inserted an account of the affair in a despatch to M. de Maurepas, although I had great difficulty in persuading M. de Montaigu to allow it to stand. I knew that our despatches, although they were hardly worth the trouble, were opened at Venice. I had proof of this; for I found passages from them reproduced word for word in the "Gazette"—a breach of faith of which I had vainly endeavoured to induce the ambassador to complain. My object, in speaking of this annoying circumstance in the despatch, was to make use of the curiosity of the Vene-

tians, in order to frighten them and induce them to release the vessel; for if it had been necessary to wait for an answer from the Court upon the matter, the captain would have been ruined before it arrived. I did more. I went on board to question the crew. I took with me the Abbé Patizel, chancellor of the consulate, who only accompanied me with reluctance, for all these poor creatures were greatly afraid of offending the Senate. Being unable to go on board, on account of the prohibition, I remained in my gondola and drew up my report, interrogating all the crew in a loud voice, one after the other, and framing my questions in such a manner as to obtain replies which might be to their advantage. I wanted to induce Patizel to put the questions and draw up the report himself, which, in fact, was more his business than mine, but he refused. He never said a word, and would scarcely consent to sign the report after me. However, this somewhat bold course proved successful, and the vessel was released long before the minister's answer arrived. The captain wanted to make me a present. Without showing any displeasure, I slapped him on the shoulder and said, "Capitaine Olivet, do you think that a man who does not demand from the French the fee for passports, which he finds established as a right, is likely to sell them the protection of the King?" He asked me at least to dine on board. I accepted the invitation, and took with me Carrio, the secretary to the Spanish embassy, an amiable and talented man, who has since held a similar position at Paris, as well as that of *chargé d'affaires*, and with whom I had formed an intimacy, after the manner of our ambassadors.

I should have been happy if, when I was doing all the good I was able to do with the most absolute disinterestedness, I had known how to introduce sufficient order and accuracy into all my trifling affairs, so as to avoid being taken in myself and serving others at my own expense! But, in positions such as that which I held, in which the slightest mistakes are not without consequences, I exhausted all my attention in the effort not to commit any errors detrimental to my service. In all that concerned the essential duties of my office, I was to the last most regular and exact. With the exception of a few errors, which excessive haste caused me to make in cyphering, of which M. Amelot's clerks once complained, neither the ambassador nor anyone else had ever to reproach me with carelessness in the performance of any of my duties, which was remarkable for a man so careless and thoughtless as I am; but I was sometimes forgetful and careless in the conduct of special commissions which I undertook, and my love

of justice always made me take the blame upon myself of my own accord, before anyone thought of making a complaint I will merely mention one instance, which has reference to my departure from Venice, and of which I subsequently felt the effects in Paris.

Our cook, named Rousselot, had brought from France an old two-hundred-franc bill, which a wig-maker of his acquaintance had received from a Venetian noble, Zanetto Nani, in payment for some wigs supplied Rousselot brought this bill to me, and begged me to see whether anything could be made out of it by arrangement I knew, and he knew, also, that it is the regular practice of Venetian nobles never to pay debts contracted in a foreign country when once they have returned home; if any attempt is made to compel them to do so, they wear out the unhappy creditor with so many delays, and put him to such expense, that he becomes disheartened, and finally abandons his claim altogether, or accepts the most trifling composition I asked M le Blond to speak to Zanetto, who acknowledged the bill, but refused to pay After a long struggle he promised to pay three sequins When Le Blond took him the bill, the three sequins were not ready, and there was nothing for it but to wait. During the interval occurred my quarrel with M de Montaigu and my retirement from his service I left the ambassador's papers in perfect order, but Rousselot's bill could not be found M le Blond assured me that he had returned it to me I knew his honourable character too well to doubt his word, but I was utterly unable to recall to mind what had become of the bill As Zanetto had acknowledged the debt, I begged Le Blond to try and get the three sequins by giving him a receipt, or to induce him to renew the bill in duplicate, but Zanetto, when he knew that the bill was lost, refused to do either I offered the three sequins to Rousselot out of my own pocket, in order to discharge the bill He refused to take them, and told me to arrange the matter with the creditor in Paris, whose address he gave me But the wig-maker, who knew what had happened, demanded his bill or payment in full In my indignation, what would I not have given to find the accursed bill! I paid the two hundred francs myself, and that at a time when I was greatly pressed for money. Thus, the loss of the bill procured for the creditor payment of the debt in full, whereas if, unfortunately for him, it had been found, he would have experienced a difficulty in getting the ten crowns promised by his Excellency Zanetto Nani

The capacity for my employment, which I believed I possessed, made my work agreeable, and, with the exception of the

society of my friend Carrio, and the excellent Altuna (of whom I shall speak presently), the very innocent recreations of the theatre and the Piazza di San Marco, and a few visits which we nearly always paid together, I found my only pleasure in the performance of my duties Although my work was not very laborious, especially as I had the assistance of the Abbé de Binis, I was always tolerably busy, since our correspondence was very extensive and war was going on. Every day I worked for the greater part of the morning, and on post-days sometimes until midnight I devoted the remainder of my time to the study of the profession which I was entering upon, and in which I hoped, in consequence of my successful *début*, to be appointed to a more lucrative post In fact, there was only one opinion concerning me, beginning with that of the ambassador, who was thoroughly satisfied with my services, and never made a single complaint His subsequent rage arose from the fact that, finding that my complaints were not listened to, I demanded my discharge The ambassadors and ministers of the King, with whom we were in correspondence, paid him compliments upon the efficiency of his secretary, which ought to have been flattering to him, but which produced quite the contrary effect in his perverse head One compliment, in particular, which he received on a special occasion, he never forgave me The circumstances deserve explanation

He was so little capable of imposing any constraint upon himself, that even on Saturday, the day on which nearly all the couriers left, he could not wait till the work was finished before going out, and, incessantly urging me to finish the despatches for the King and the ministers, he hurriedly signed them and ran off I know not whither, generally leaving the rest of the letters unsigned This obliged me, when there was nothing but news, to throw them into the form of a bulletin, but when it was a question of affairs relating to the service of the King, someone was obliged to sign them, and I did so. I did this in the case of an important despatch, which we had just received from M Vincent, the King's *chargé d'affaires* at Vienna This was at the time when the Prince de Lobkowitz was marching to Naples, and the Comte de Gages carried out that memorable retreat, the finest military achievement of the century, which attracted too little attention in Europe The information that reached us was, that a man, of whom M Vincent sent us the description, was setting out from Vienna, with the intention of secretly passing by way of Venice to the Abruzzi, in order to bring about

a rising of the people in that quarter, on the approach of the Austrians In the absence of M de Montaigu, who took no interest in anything, I sent on to M le Marquis de l'Hôpital this information, which was so opportune, that it is perhaps to the much-abused Jean Jacques that the house of Bourbon owes the preservation of the kingdom of Naples.

The Marquis de l'Hôpital, as was proper, thanked his colleague, and spoke to him about his secretary and the service which he had just rendered to the common cause The Comte de Montaigu, who had to reproach himself with carelessness in the matter, thought that he saw in this a reproof intended for himself, and spoke to me somewhat angrily about it I had had occasion to do the same for the Comte de Castellane, ambassador at Constantinople, although in a less important matter As there was no other communication with Constantinople except the couriers sent by the Senate, from time to time, to its Baile,[1] notice of the departure of these couriers was given to the French ambassador, in order that he might take the opportunity of writing to his colleague, if he thought fit This notice was usually given a day or two beforehand, but so little was thought of M de Montaigu, that it was considered sufficient to send to him an hour or two before the courier's departure, merely for form's sake, so that I frequently had to write the despatch in his absence. M de Castellane, in replying, made honourable mention of me. M de Jonville, at Genoa, did the same and each token of their good opinion of me became a fresh cause for grievance.

I confess that I did not try to avoid the opportunity of making myself known, but neither did I seek it unbecomingly. It appeared to me only fair that I should look for the natural reward of valuable services, that is to say, the esteem of those who are in a position to estimate and reward them I do not know whether my assiduity in the fulfilment of my duties afforded the ambassador a legitimate reason for complaint, but I certainly know that it was the only complaint that he uttered up to the day of our separation

His house, which he had never put upon a proper footing, was always full of rabble The French were badly treated; the Italians had the upper hand, and, even amongst them, those good servants who had long been attached to the embassy were all rudely discharged, amongst them his first gentleman, who had already held that position with the Comte de Fronlay, whose name, I believe, was the Comte Peati, or something very

[1] The title of the Venetian ambassador at Constantinople

like it The second gentleman, whom he had chosen himself, was a bandit from Mantua, by name Domenico Vitali, whom the ambassador intrusted with the care of his house, and who, by dint of toadying and sordid stinginess, gained his confidence and became his favourite, to the detriment of the few honest persons who were still around him, and of the secretary who was at their head The honest eye of an upright man always makes rogues uneasy This alone would have been enough to make him hate me, but there was yet another reason for his hatred, which aggravated it considerably I must state what this reason was, and I am willing to be condemned if I was wrong.

According to long-established custom, the ambassador had a box at each of the five theatres Every day at dinner he named the theatre to which he intended to go; I had the next choice, and his gentlemen disposed of the other boxes between them As I went out, I took the key of the box which I had chosen. One day, as Vitali was not there, I commissioned the lackey who attended upon me to bring me my key to a house which I named to him Vitali, instead of sending me the key, said that he had disposed of it I was the more incensed, as the footman gave me an account of his errand before everybody. In the evening, Vitali tried to utter a few words of apology, to which I refused to listen. "Sir," said I to him, "you will come to-morrow, at a stated time, to the house in which I received the insult, and will make your apologies to me in the presence of those who witnessed it, otherwise, the day after to-morrow, whatever happens, I declare that either you or I will leave this house" My resolute tone inspired him with respect He came to the house at the appointed time, and apologised publicly, in an abject manner worthy of him; but he laid his plans at leisure, and, while cringing to me in public, in secret he worked so successfully in true Italian fashion, that, although he could not persuade the ambassador to dismiss me, he obliged me to resign my position myself

Such a wretch was certainly not capable of understanding me, but he knew enough of me to serve his own ends He knew that I was good-natured and mild to excess in enduring involuntary injustice, proud and hasty when insulted with malice aforethought, a lover of decency and dignity on proper occasions, and no less exacting in the respect that was due to me, than careful in showing to others the respect that I owed to them He resolved to take advantage of this to disgust me, and succeeded. He turned the house upside down, and banished from it the regularity,

subordination, order, and decency, which I had endeavoured to maintain there An establishment without a woman at its head requires a somewhat severe discipline, in order to introduce the rule of decency which is inseparable from dignity He soon made ours a house of dissoluteness and debauchery, a haunt of rogues and profligates Having procured the dismissal of the second gentleman, he bestowed his place upon another pimp like himself, who kept a public brothel at the "Maltese Cross", and these two rascals, who understood each other perfectly, were as shameless as they were insolent. With the exception of the ambassador's room, and even that was not in very good order, there was not a corner in the house endurable for a respectable man

As his Excellency did not take supper, the gentlemen and myself had a special meal, of which the Abbé de Binis and the pages also partook In the commonest beershop one would have been served with more cleanliness and decency, and provided with cleaner table-linen and better food We had nothing but one small dirty tallow candle, pewter plates, and iron forks I might have endured what went on in private, but I was deprived of my gondola. Of all the ambassadorial secretaries, I was the only one who was obliged to hire one or to go on foot, and I was only attended by his Excellency's servants when I went to the Senate Besides, all that went on in the house was known in the city All the ambassador's officials cried out loudly Domenico, who was the sole cause of all, cried the loudest, since he knew well that the indecent manner in which we were treated affected me more than all the rest I was the only person in the house who said nothing outside, but I complained loudly to the ambassador, not only of what went on, but also of himself; and he, being secretly urged on by his evil genius, daily put some new affront upon me. Being obliged to spend a considerable sum in order to keep on a level with my colleagues, and to live in a manner befitting my position, I could not save a *sou* out of my salary; and, when I asked him for money, he talked to me of his esteem and of his confidence in me, as if that ought to have been enough to fill my purse and provide for all my wants

These two bandits at length succeeded in completely turning their master's head, which was already weak enough They ruined him by continual dealings in old curiosities, and induced him to conclude bargains, in which he was always taken in, but which they persuaded him were marvels of sharpness They made him rent a palace on the Brenta for twice as much as it

was worth, and shared the surplus with the proprietor The rooms were inlaid with mosaic, and adorned with pillars and columns of beautiful marble, after the fashion of the country M de Montaigu had all this covered with a magnificent fir panelling, for the simple reason that the rooms in Paris are wainscoted in this manner For a similar reason, he was the only ambassador in Venice who deprived his pages of their swords and his footmen of their sticks Such was the man who, perhaps for the same reason, took a dislike to me, solely because I served him faithfully

I patiently endured his neglect, his brutality and ill-treatment as long as I thought I saw in it only bad temper, and no signs of hatred; but as soon as I saw that the design had been formed of depriving me of the consideration I deserved for my faithful services, I determined to resign my post The first proof of his ill-will which I received was on the occasion of a dinner, which he intended to give to the Duke of Modena and his family, who were at Venice, at which he informed me that I could not be present I answered, with some annoyance but without anger, that, as I had the honour of dining there every day, if the Duke of Modena, when he arrived, required that I should not be present, it would be a point of honour for his Excellency and a duty for me, not to yield to his request "What!" said he, in a rage, "does my secretary, who is not even a gentleman, claim to dine with a Sovereign, when my gentlemen do not?" "Yes, sir," I replied; "the post with which your Excellency has honoured me confers such high rank upon me, as long as I hold it, that I even take precedence of your gentlemen or those who call themselves such, and I am admitted where they cannot appear. You are aware that, on the day when you make your public entry, I am required by etiquette and immemorial custom to follow you in state robes, and have the honour of dining with you in the palace of St Mark, and I do not see why a man, who is allowed and required to dine in public with the Doge and Senate of Venice, should not be allowed to dine in private with the Duke of Modena" Although my argument was unanswerable, the ambassador would not give in; but we had no occasion to renew the dispute, for the Duke of Modena did not come to dinner

From that time he never ceased to cause me annoyance, and to treat me with injustice, by doing his utmost to deprive me of the trifling privileges attached to my post, in order to hand them over to his dear Vitali, and I am sure that, if he had dared to

send him to the Senate in my place, he would have done so He usually employed the Abbé de Binis to write his private letters in his study, he commissioned him to write an account of the affair of Capitaine Olivet to M. de Maurepas, in which, without making any mention of me, who alone had interfered in the matter, he even deprived me of the honour of the report, of which he sent him a duplicate, and gave the credit of it to Patizel, who had not said a single word He wanted to annoy me and please his favourite, without, however, getting rid of me. He felt that it would not be so easy to find a successor to me as to M Follau, who had already spread abroad what kind of a man he was. A secretary who knew Italian was absolutely necessary to him, on account of the answers from the Senate, one who was able to write all his despatches, and manage all his affairs without his interference; who combined with the merit of serving him faithfully the meanness of playing the agreeable to his contemptible gentlemen He accordingly desired to keep me and mortify me at the same time, by keeping me far from my country and his own, without money to return, and he would perhaps have succeeded if he had set about it more prudently But Vitali, who had other views, and wanted to force me to make up my mind, succeeded As soon as I saw that I was wasting my trouble, that the ambassador regarded my services as crimes, instead of being grateful to me for them, that I had nothing more to look for, as long as I was with him, but annoyance in the house and injustice outside, and that, amidst the general discredit which he had brought upon himself, the harm he attempted to do me might injure me more than his good offices could benefit me, I made up my mind and asked permission to resign, giving him time, however, to provide himself with another secretary. Without saying yes or no, he continued to behave as before Seeing that matters did not improve, and that he took no steps to find another secretary, I wrote to his brother and, telling him my reasons, begged him to obtain my dismissal from his Excellency, adding that, in any case, it was impossible for me to remain I waited for some time, but received no answer I was beginning to feel greatly embarrassed, when the ambassador at length received a letter from his brother. It must have been very outspoken, for, although he was subject to most violent outbreaks of rage, I never saw him so furious before After a torrent of horrible abuse, not knowing what else to say, he accused me of having sold the key of his cypher I began to laugh, and asked him, scoffingly, if he thought that there was in all Venice a man

who would be fool enough to give him a crown for it This answer made him foam with rage He made a pretence of calling his servants, as he said, to throw me out of the window Until then I had been very quiet, but, at this threat, anger and indignation got the mastery of me in my turn I rushed to the door, and, having drawn the bolt which fastened it inside, I gravely went up to him and said, "No, Monsieur le Comte, your people shall not interfere in this matter, be good enough to allow it to be settled between ourselves" This action on my part and my demeanour calmed him at once; his whole attitude betrayed surprise and alarm When I saw that he had recovered from his frenzy, I bade him adieu in a few words, and then, without waiting for him to answer, I opened the door, left the room, and walked quietly through the ante-room in the midst of his people, who rose as usual, and who, I really believe, would rather have assisted me against him than him against me. Without going up to my room again, I immediately went downstairs, and left the palace, never to enter it again

I went straight to M le Blond to tell him what had taken place He was not much surprised, he knew the man He kept me to dinner. The dinner, though impromptu, was splendid All the French in Venice who were of any importance were present There was not a single person at the ambassador's The consul related my case to the company At the recital, all cried out with one voice, but not in favour of his Excellency He had not settled my account, and had not given me a *sou*, and, reduced to a few *louis* which I had in my purse, I did not know how I was to pay the expenses of my return Everyone offered me the use of his purse I borrowed twenty sequins from M le Blond, and the same amount from M de Saint-Cyr, with whom, next after him, I was most intimate I thanked the others, and, until I left, I lodged with the chancellor of the consulate, in order to prove to the public, that the nation had no share in the unjust behaviour of the ambassador The latter, enraged at seeing me fêted in my misfortune, while he, in spite of being an ambassador, was neglected, lost his head altogether and behaved like a madman He so far forgot himself as to present a written memorial to the Senate demanding my arrest The Abbé de Binis having given me a hint of this, I decided to remain another fortnight, instead of leaving on the second day, as I had intended. My conduct had been seen and approved. I was universally esteemed The Seigneurie did not even condescend to reply to the ambassador's extravagant memorial, and informed me,

through the consul, that I could remain in Venice as long as I pleased, without troubling myself about the vagaries of a madman. I continued to visit my friends I went to take leave of the Spanish ambassador, who received me very kindly, and of the Comte de Finochietti, the Neapolitan minister, whom I did not find at home I wrote to him, however, and received a most courteous reply from him At last I set out, and, in spite of my difficulties, I left no other debts than the loans of which I have just spoken, and about fifty crowns, which I owed to a merchant named Morandi, which Carrio undertook to pay, and which I have never returned to him, although we have often seen each other since then. As for the two loans, I punctually repaid them as soon as it was in my power to do so

I must not leave Venice without saying a few words about the famous amusements of this city, or, at least, the small share of them which I enjoyed during my stay The reader has seen how little I sought after the pleasures of youth, or, at least, those which are so called My tastes underwent no alteration at Venice, but my occupations, which would have prevented me from seeking them, gave a greater relish to the simple pleasures which I allowed myself. Foremost and most delightful of these was the company of persons of distinction, such as MM le Blond, de Saint-Cyr, Carrio, Altuna, and a Forlan[1] gentleman, whose name, to my great regret, I have forgotten, and whose amiability I cannot recall without emotion . of all the men whose acquaintance I have ever made, he was the one whose heart most resembled my own We had also become intimate with two or three witty and well-educated Englishmen, who were as passionately fond of music as ourselves All these gentlemen had their wives or female friends or mistresses , the latter were nearly all women of education, at whose houses music and dancing took place A little gambling also went on ; but our lively tastes, talents, and fondness for the theatre rendered this amusement insipid Gambling is only the resource of those who do not know what to do with themselves I had brought with me from Paris the national prejudice against Italian music, but Nature had also endowed me with that fine feeling against which such prejudices are powerless I soon conceived for this music the passion which it inspires in those who are capable of judging it correctly When I heard the barcarolles,[2] I discovered that I had never

[1] *Forlan* from the country of Frioul, part of which is now included in the Austrian States and part in the kingdom of Italy It has given name to a dance (*forlane*)

[2] The gondoliers' songs

heard singing before, and I soon became so infatuated with the opera that, tired of chattering, eating, and playing in the boxes, when I only wanted to listen, I often stole away from the company in order to find another seat, where, quite alone, shut up in my box, in spite of the length of the performance, I abandoned myself to the pleasure of enjoying it, without being disturbed, until it was over. One day, at the theatre of St Chrysostom, I fell asleep more soundly than I could have done in my bed The noisy and brilliant airs failed to wake me; but it would be impossible to describe the delightful sensation produced upon me by the sweet harmony and angelic music of the air which finally aroused me. What an awaking! what rapture! what ecstasy, when I opened, at the same moment, my eyes and my ears! My first idea was to believe myself in Paradise This delightful piece, which I still recollect, and which I shall never forget while I live, began as follows

"Conservami la bella
Che si m' accende il cor"

I wanted to have the music I procured it and kept it for a long time, but it was not the same on paper as in my memory. The notes were certainly the same, but it was not the same thing This divine air can only be performed in my head, as it was really performed at the time when it awoke me

The music, which, according to my taste, is far superior to that of the opera, and which has not its like, either in Italy or the rest of the world, is that of the *scuole* The *scuole* are charitable institutions, founded for the education of young girls without means, who are subsequently portioned by the Republic either for marriage or for the cloister Amongst the accomplishments cultivated in these young girls music holds the first place Every Sunday, in the church of each of these *scuole*, during Vespers, motets are performed with full chorus and full orchestra, composed and conducted by the most famous Italian masters, executed in the latticed galleries by young girls only, all under twenty years of age I cannot imagine anything so voluptuous, so touching as this music The abundant art, the exquisite taste of the singing, the beauty of the voices, the correctness of the execution—everything in these delightful concerts contributes to produce an impression which is certainly not "good style," but against which I doubt whether any man's heart is proof Carrio and myself never missed going to Vespers in the Mendicanti,

and we were not the only ones The church was always full of amateurs, even operatic singers came to form their taste after these excellent models. What drove me to despair was the confounded gratings, which only allowed the sounds to pass through, and hid from sight the angels of beauty, of whom they were worthy I could talk of nothing else While speaking about it one day, at M. le Blond's, he said, "If you are so curious to see these young girls, it is easy to satisfy you I am one of the directors of the institution I will take you to a collation[1] with them." I did not give him a moment's peace until he kept his word When we entered the saloon which confined these longed-for beauties I felt an amorous trembling, which I had never before experienced. M le Blond presented these famous singers to me one after the other, whose names and voices were all that I knew about them Come, Sophie . she was a horrible fright Come, Cattina . she had only one eye Come, Bettina . . . she was disfigured by small-pox Hardly one of them was without some noticeable defect. The cruel wretch laughed at my painful surprise Two or three, however, appeared passable; they only sang in the chorus I was in despair During the collation we teased them, and they became quite lively Ugliness does not exclude certain graces, which I found they possessed I said to myself, they could not sing so delightfully without soul, they must possess one At last, the feeling with which I regarded them was so altered that I left the room almost in love with all these ugly creatures I hardly ventured to return to their Vespers I had reason to feel that the danger was over I continued to find their singing delicious, and their voices lent such a fictitious charm to their faces that, as long as they were singing, I persisted in thinking them beautiful, in spite of my eyes

Music in Italy costs so little, that it is not worth while for anyone who is fond of it to deprive himself of it. I hired a piano, and for a crown I engaged four or five symphonists to come to my rooms, with whom, once a week, I practised the pieces which had afforded me most pleasure at the opera I also made them try some symphonies from my *Muses galantes* Either because they really pleased, or because he wanted to flatter me, the ballet-master of St. John Chrysostom asked me for two of them, which I had the pleasure of hearing performed by this admirable orchestra, they were danced by a little Bettina, a pretty and amiable girl, who was kept by one of our friends, a Spaniard named Fagoaga, at whose house we often spent the evening.

[1] *Goûter* a light meal between dinner and supper

As for women, it is not in a city like Venice that a man abstains from them Have you no confessions to make on this point ? someone may ask Yes, I have something to tell, and I will make this confession as frankly as the rest

I have always disliked common prostitutes , however, at Venice there was nothing else within my reach, since my position excluded me from most of the distinguished houses in the city. M le Blond's daughters were very amiable, but very reserved besides, I had too much respect for their father and mother even to think of desiring them

A young person named Mademoiselle de Catanéo, daughter of the agent of the King of Prussia, would have been more to my taste , but Carrio was in love with her—even marriage had been talked of. He was well-to-do, while I had nothing ; his salary was a hundred *louis*, mine only a hundred *pistoles* · and, not to mention that I had no wish to poach on a friend's preserves, I knew that a man had no right to enter upon affairs of gallantry with a poorly-filled purse, wherever he was, especially in Venice I had not lost the pernicious habit of satisfying my wants, and, being too much occupied to feel keenly those which the climate causes, I lived nearly a year in Venice as chastely as I had lived in Paris, and I left it at the end of eighteen months, without having had anything to do with women, except twice, in consequence of special opportunities, which I will mention

The first was provided for me by that honourable gentleman Vitali, some time after the formal apology which I forced him to make to me. At table, the conversation turned upon the amusements of Venice. The company reproached me for my indifference to the most piquant of all, and extolled the graceful manners of the Venetian women, declaring that they had not their equals in the world. Domenico said that I must make the acquaintance of the most amiable of all , he expressed himself ready to introduce me, and assured me that I should be delighted with her I began to laugh at this obliging offer, and Count Peati, an old man of high character, said, with greater frankness than I should have expected from an Italian, that he considered me too sensible to allow myself to be taken to see a woman by my enemy In fact, I had neither the intention nor the inclination , but, in spite of this, by one of those inconsistencies which I can hardly understand myself, I ended by allowing myself to be dragged there, against my inclination, heart and reason, and even against my will, simply from weakness and shame of exhibiting mistrust, and, in the language of the country, *per non*

parer troppo coglione[1] The *padoana*, to whose house we went, was good-looking, even handsome, but her beauty was not of the kind that pleased me Domenico left me with her I sent for *sorbetti*, asked her to sing to me, and, at the end of half an hour, I put a ducat on the table, and prepared to go But she was so singularly scrupulous, that she refused to take it without having earned it, and, with equally singular foolishness, I satisfied her scruples I returned to the palace, feeling so convinced that I had caught some complaint, that the first thing I did was to send for the physician and ask him to give me some medicine Nothing can equal the feeling of depression from which I suffered for three weeks, without any real inconvenience, or the appearance of any symptoms to justify it I could not imagine that it was possible to get off unscathed from the embraces of the *padoana* Even the physician had the greatest trouble imaginable to reassure me. He only succeeded by persuading me that I was formed in a peculiar manner, which lessened the chance of infection, and, although I have perhaps exposed myself to this risk less than any other man, the fact that I have never suffered in this respect seems to prove that the physician was right However, this belief has never made me imprudent, and, if Nature has really bestowed this advantage upon me, I can declare that I have never abused it

My other adventure, although with a woman also, was of a very different kind, both in its origin and consequences I had mentioned that Capitaine Olivet invited me to dinner on board, and that I took with me the secretary of the Spanish embassy. I expected a salute of cannon The crew received us, drawn up in line, but not a grain of priming was burnt This mortified me greatly, on account of Carrio, who I saw was a little annoyed at it Certainly, on merchant ships, people by no means as important as ourselves were received with a salute of cannon, and besides, I thought that I had deserved some mark of distinction from the captain I was unable to conceal my feelings, a thing which I have never been able to do, and although the dinner was a very good one, and Olivet did the honours admirably, I began it in an ill-humour, eating little, and speaking still less

When the first health was drunk, I expected at least a volley Nothing of the kind! Carrio, who read my thoughts, laughed to see me sulking like a child Before the dinner was half over, I saw a gondola approaching "Faith!" said the captain to me, "take care of yourself, here comes the enemy" I asked him

[1] In order not to appear too great a blockhead.

what he meant, and he answered with a jest. The gondola lay to, and I saw a dazzlingly beautiful young woman step out, coquettishly dressed and very nimble In three bounds she was in the cabin and seated at my side, before I perceived that a place had been laid for her. She was a brunette of twenty years at the most, as charming as she was lively She could only speak Italian Her accent alone would have been enough to turn my head While eating and chatting, she fixed her eyes upon me, and then, exclaiming, "O holy Virgin! O my dear Brémond, how long is it since I saw you!" she threw herself into my arms, pressed her lips close to mine, and squeezed me almost to suffocation Her large, black, Oriental eyes darted shafts of fire into my heart, and although surprise at first caused me some disturbance, my amorous feelings so rapidly overcame me that, in spite of the spectators, the fair enchantress was herself obliged to restrain me. I was intoxicated, or rather delirious When she saw me worked up to the pitch she desired, she moderated her caresses, but not her liveliness, and, when she thought fit to explain to us the true or pretended reason of her forwardness, she told us that I was the very image of one M. de Brémond, a director of the Tuscan custom-house, that she had been, and still was, madly in love with him, that she had left him, because she was a fool; that she took me in his place, that she wanted to love me, since it suited her, that, in like manner, I must love her as long as it suited her, and, when she left me in the lurch, bear it patiently, as her dear Brémond had done No sooner said than done She took possession of me as if I had belonged to her, gave me her gloves to take care of, her fan, her girdle,[1] and her headgear She ordered me to go here and there, to do this and that, and I obeyed. She told me to send back her gondola, because she wanted to use mine, and I did so She told me to change places with Carrio, because she had something to say to him, and I did so. They talked together for a long time in a low voice, and I did not disturb them. She called me I went back to her "Listen, Zanetto," she said to me, "I do not want to be loved in French fashion; indeed, it would lead to no good. The moment you are tired, go. But do not stop half-way, I warn you" After dinner we went to see the glass manufactory at Murano She bought several little knicknacks, which without ceremony she left us to pay for, but she everywhere gave away in gratuities much more than we spent altogether. From the carelessness with which she threw away her money and allowed

1 Another interpretation suggested is "bouquet"

us to throw away our own, it was easy to see that she attached no value to it. When she demanded payment for herself, I believe it was more out of vanity than greed. She was flattered by the price men put upon her favours.

In the evening, we escorted her back to her apartments. While we were talking, I noticed two pistols on her dressing-table. "Ah!" said I, taking one up, "here is a beauty-spot box of new manufacture; may I ask what it is used for? I know you have other weapons, which fire better than these." After some pleasantries of the same kind, she said, with an ingenuous pride which made her still more charming, "When I am good-natured to those for whom I have no affection, I make them pay for the weariness which they cause me; nothing can be fairer; but, although I endure their caresses, I will not endure their insults, and I shall not miss the first man who shall show himself wanting in respect to me."

When I left her, I made an appointment for the next day. I did not keep her waiting. I found her in a more than wanton *déshabillé*, which is only known in southern countries, and which I will not amuse myself with describing, although I remember it only too well. I will only say that her ruffles and tucker were edged with a silk border, ornamented with rose-coloured bows, which appeared to me to set off a very beautiful skin. I discovered later that this was the fashion at Venice, and the effect is so charming, that I am surprised that it has never been introduced into France. I had no idea of the pleasures which awaited me. I have spoken of Madame de Larnage, in the transport which the recollection of her sometimes still awakens in me; but how old, ugly, and cold she was, compared to my Zulietta! Do not attempt to imagine the charms and graces of this bewitching girl; you would be far from the truth. The young virgins of the cloister are not so fresh, the beauties of the harem are not so lively, the houris of paradise are not so piquant. Never was such sweet enjoyment offered to the heart and senses of mortal man. Ah, if I had only known how to taste of it in its full completeness, at least, for a single moment! I tasted it, it is true, but without charm; I dulled all its delights; I killed them, as it were, intentionally. No! Nature has not created me for enjoyment. She has put into my wretched head the poison of that ineffable happiness, the desire for which she has planted in my heart.

If there is one circumstance in my life which well describes my character, it is that which I am about to relate. The vivid-

ness with which at this moment I recall the purpose of my book will, in this place, make me forget the false feeling of delicacy which would prevent me from fulfilling it. Whoever you may be, who desire to know the inmost heart of a man, have the courage to read the next two or three pages, you will become thoroughly acquainted with Jean Jacques Rousseau

I entered the room of a courtesan as if it had been the sanctuary of love and beauty, in her person I thought I beheld its divinity. I should never have believed that, without respect and esteem, I could have experienced the emotions with which she inspired me. No sooner had I recognised, in the preliminary familiarities, the value of her charms and caresses than, for fear of losing the fruit of them in advance, I was anxious to make haste to pluck it Suddenly, in place of the flame which consumed me, I felt a deathly chill run through my veins, my legs trembled under me, and, feeling ready to faint, I sat down and cried like a child

Who would guess the reason of my tears, and the thoughts that passed through my head at that moment? I said to myself This object, which is at my disposal, is the masterpiece of nature and love; its mind and body, every part of it perfect; she is as good and generous as she is amiable and beautiful The great ones of the world ought to be her slaves, sceptres ought to be laid at her feet And yet she is a miserable street-walker, on sale to everybody; a merchant captain has the disposal of her, she comes and throws herself at my head, mine, although she knows that I am poor, while my real merits, being unknown to her, can have no value in her eyes In this there is something incomprehensible Either my heart deceives me, dazzles my senses, and makes me the dupe of a worthless slut, or some secret defect, with which I am unacquainted, must destroy the effect of her charms, and render her repulsive to those who would otherwise fight for the possession of her I began to look for this defect with a singular intensity of mind, and it never occurred to me that the possible consequences of having anything to do with her might possibly have something to do with it The freshness of her skin, her brilliant complexion, her dazzlingly white teeth, the sweetness of her breath, the general air of cleanliness about her whole person, so completely banished this idea from my mind, that, being still in doubt as to my condition since my visit to the *padoana*, I rather felt qualms of conscience as to whether I was in sufficiently good health for her, and I am quite convinced that I was not deceived in my confidence.

These well-timed reflections so agitated me that I shed tears Zulietta, for whom this was certainly quite a novel sight under the circumstances, was astounded for a moment , but, after having walked round the room and looked in her glass, she understood, and my eyes convinced her, that dislike had nothing to do with this whimsical melancholy It was an easy matter for her to drive it away, and to efface the slight feeling of shame , but, at the moment when I was ready to sink exhausted upon a bosom, which seemed to permit for the first time the contact of a man's hand and mouth, I perceived that she had only one nipple I smote my forehead, looked attentively and thought I saw that this nipple was not formed like the other. I immediately began to rack my brains for the reason of such a defect, and, feeling convinced that it was connected with some remarkable natural imperfection, by brooding so long over this idea, I saw, as clear as daylight, that, in the place of the most charming person that I could picture to myself, I only held in my arms a kind of monster, the outcast of nature, of mankind and of love I pushed my stupidity so far as to speak to her about this defect At first she took it as a joke, and said and did things in her frolicsome humour, which were enough to make me die of love , but as I was unable to conceal from her that I still felt a certain amount of uneasiness, she at last blushed, adjusted her dress, got up, and, without saying a word, went and seated herself at the window. I wanted to sit by her side, but she moved, sat down on a couch, got up immediately afterwards, and, walking about the room and fanning herself, said to me in a cold and disdainful tone, "Zanetto, lascia le donne, et studia la matematica"[1]

Before I left, I begged her to grant me another interview on the following day She postponed it till the third day, adding, with an ironical smile, that I must want rest I spent this interval very ill at ease, my heart full of her charms and graces, sensible of my folly, with which I reproached myself, regretting the moments which I had so ill employed, which it had only rested with myself to make the sweetest moments of my life, awaiting with the most lively impatience the time when I might repair their loss, but, nevertheless, still uneasy, in spite of myself, how I should reconcile the perfections of this adorable girl with her unworthy manner of life I ran—I flew to her at the appointed hour I do not know whether her ardent temperament would have been more satisfied with this visit Her pride at least would

[1] Give up the ladies, and study mathematics

have been flattered; and I enjoyed in anticipation the delight of proving to her, in every respect, that I knew how to repair my errors. She spared me the test. The gondolier, whom I sent to her apartments on landing, informed me that she had set out for Florence on the previous evening. If I had not felt my whole love for her when I had her in my arms, I felt it cruelly now, when I had lost her. My foolish regret has never left me. Amiable and enchanting as she was in my eyes, I could have consoled myself for the loss of her; but I confess that I have never been able to console myself for the thought that she only carried away a contemptuous recollection of me.

Such were my two adventures. The eighteen months which I spent at Venice have left me no more to tell, with the exception of a merely projected amour. Carrio, who was very fond of women, tired of always visiting those who belonged to others, took it into his head to keep one himself; and, as we were inseparable, he proposed to me an arrangement, common enough in Venice, that we should keep one between us. I agreed. The difficulty was to find one with whom we should run no risk. He was so industrious in his researches, that he unearthed a little girl between eleven and twelve years of age, whom her unworthy mother wanted to sell. We went together to see her. My compassion was stirred at the sight of this child. She was fair and gentle as a lamb; no one would have taken her for an Italian. Living costs little at Venice. We gave the mother some money, and made arrangements for the daughter's keep. She had a good voice, and, in order to provide her with a means of livelihood, we gave her a spinet and engaged a singing master for her. All this scarcely cost us two *sequins* a month, and saved more in other expenses; but, as we were obliged to wait until she was of a riper age, this was sowing a long time before we could reap. However, we were content to pass our evenings, to chat and play innocently with this child, and amused ourselves perhaps more agreeably than if we had possessed her, so true is it that what most attaches us to women is not so much sensuality, as a certain pleasure which is caused by living with them. My heart became insensibly attached to the little Anzoletta, but this attachment was paternal. My senses had so little to do with it that, in proportion as it increased, the possibility of allowing them to have any influence in like manner diminished. I felt that I should have dreaded connection with this child, after she had grown up, as an abominable incest. I saw that the worthy Carrio's feelings, unknown to himself, took the same direction. We

procured for ourselves, without thinking of it, pleasures as delightful, though very different from those we had originally contemplated; and I am convinced that, however beautiful she might have grown, far from being the corrupters of her innocence, we should have been its protectors The subsequent change in my affairs, which took place shortly afterwards, did not leave me time to take part in this good work, and I have nothing for which to commend myself in this matter except the inclinations of my heart Let me now return to my journey

My first intention, on leaving M de Montaigu, was to retire to Geneva, until happier circumstances should have removed the obstacles which prevented me from rejoining my poor mamma But the stir which our quarrel had caused, and the ambassador's folly in writing to the Court about it, made me resolve to go there in person to give an account of my own conduct and to lodge a complaint against that of a madman. From Venice I communicated my resolution to M du Theil, who, after M Amelot's death, had been provisionally charged with the conduct of foreign affairs. I set out immediately after my letter, travelling by way of Bergamo, Como, and Duomo d'Ossola, and crossing the Simplon Arrived at Sion, M de Chaignon, the French *chargé d'affaires*, gave me a most kindly reception, at Geneva M de la Closure did the same I there renewed my acquaintance with M de Gauffecourt, from whom I had to receive some money. I had passed through Nyon without seeing my father, not that it did not cost me a severe pang, but I had been unable to make up my mind to present myself to my stepmother after my ill-luck, feeling sure that she would condemn me unheard Duvillard, an old friend of my father, reproached me severely for this neglect I explained the reason of it, and, in order to repair it without exposing myself to the risk of meeting my stepmother, I hired a carriage, and we went to Nyon together and got down at the inn Duvillard went to fetch my poor father, who came in all haste to embrace me We supped together, and, after having spent a most delightful evening, I returned on the following morning to Geneva with Duvillard, to whom I have always felt grateful for the kindness which he showed me on this occasion

My shortest route was not by way of Lyons, but I wanted to pass through it, in order to satisfy myself in regard to a very mean trick of M de Montaigu I had had a small chest sent to me from Paris, containing a gold-embroidered waistcoat, some pairs of ruffles, and six pairs of white silk stockings, that was all On his own proposal, I ordered this chest, or rather box, to be

added to his luggage In the apothecary's bill, which he wanted to make me take in payment of my salary, and which he had written out himself, he had set down the weight of this box, which he called a bale, as eleven hundredweight, and had charged the carriage of it to me at an enormous rate Thanks to the exertions of M Boy de la Tour, to whom I had been recommended by his uncle, M. Roguin, it was proved, from the customhouse registers of Lyons and Marseilles, that the bale in question only weighed forty-five pounds, and that the carriage had been charged accordingly I added this authentic extract to M. de Montaigu's bill, and, armed with this and other evidence equally strong, I repaired to Paris, full of impatience to make use of it During the whole of this long journey, I had little adventures at Como in Valais, and other places Amongst other things, I saw the Borromean Islands, which are worth describing; but time presses—I am surrounded by spies, and I am obliged to accomplish, inefficiently and in haste, a task which would require peace of mind and leisure which I do not enjoy. Should Providence ever deign to cast its eyes upon me, and at last grant me a less troubled existence, I am determined to employ it in recasting this work, if possible, or, at least, in adding a supplement, which, I feel, it greatly needs [1]

The report of my story had preceded me, and, on my arrival, I found that everyone, both in the offices and in public, was scandalised at the ambassador's follies But, in spite of this, in spite of the public outcry in Venice, in spite of the unanswerable proofs which I produced, I was unable to obtain justice In fact, far from getting either satisfaction or reparation, I was even left to the tender mercies of the ambassador for my salary, simply because, not being a Frenchman, I had no claim to the protection of the nation, and it was a private matter that concerned only our two selves Everyone agreed with me that I was insulted, injured, and unfortunate, that the ambassador was outrageously foolish, cruel, and unjust, and that the whole affair was a lasting disgrace to him But—he was the ambassador, I was only the secretary. Good order, or that which is so called, required that I should not obtain justice, and I did not obtain it I imagined that, by continued complaints, and by publicly treating this fool as he deserved, I should at last make people tell me to hold my tongue, which was just what I was waiting for, since I was firmly resolved not to obey until I had obtained justice But at that time there was no Minister of

[1] I have now abandoned this idea

Foreign Affairs Others permitted, even encouraged, me to make an outcry, and joined in the chorus, but the matter never proceeded further, until at length, tired of being always in the right, and never obtaining justice, I became disheartened, and let it drop

The only person who received me coldly, and from whom I should least have expected this unfair treatment, was Madame de Beuzenval With her head full of the privileges conferred by rank and nobility, she could not understand that an ambassador could ever be wrong in his dealings with his secretary The manner of her reception was in accord with this prejudice I was so annoyed at it that, after leaving her house, I wrote to her one of the strongest and most violent letters that I have perhaps ever written, and I never went to her house again Father Castel made me more welcome, but, at the bottom of his Jesuitical wheedling, I saw that he followed faithfully one of the grand principles of his society—always to sacrifice the weaker to the stronger The lively consciousness of the justice of my cause and my natural pride did not allow me to endure this partisanship patiently. I gave up visiting Father Castel, and, consequently, the Jesuits, amongst whom I knew no one but himself. Besides, the tyrannical and intriguing disposition of his colleagues, so different from the amiability of good Father Hemet, caused me to feel such an aversion to their society, that, since then, I have never seen any of them except Father Berthier, whom I met two or three times at M Dupin's, together with whom he was working with all his might at the refutation of Montesquieu

Let me finish, once for all, what I still have to say concerning M de Montaigu I had told him, in the course of our disputes, that he did not want a secretary, but a lawyer's clerk He followed this advice, and actually engaged, as my successor, a real attorney, who, in less than a year, robbed him of twenty or thirty thousand *livres* He dismissed him, and had him imprisoned, discharged his gentlemen in a manner that caused great scandal, quarrelled with everyone, put up with affronts that a lackey would not have endured, and at last, by his repeated acts of folly, succeeded in getting himself recalled and sent into retirement in the country Amongst the reprimands which he received from the Court, his affair with me was apparently not forgotten At any rate, shortly after his return, he sent his *maître d'hôtel* to me to settle my account and give me some money, which I sorely needed at the time, for my debts at Venice—debts

of honour, if there ever were such—weighed heavily upon my mind I seized the opportunity which was afforded me of discharging them, together with Zanetto Nani's bill. I took what was offered to me, paid all my debts, and, although this left me as penniless as before, I was relieved from a burden which had become unendurable to me Since then, I never heard a word about M de Montaigu until his death, which I learned through the newspapers. Heaven rest the poor man! He was as fit for the trade of an ambassador as, in my youth, I had been for that of an attorney. However, it had only rested with him to have maintained himself honourably with my assistance, and to have ensured my speedy promotion in the position for which the Comte de Gouvon had designed me in my youth, and which, by my own exertions at a more advanced age, I had qualified myself to fulfil

The justice and uselessness of my complaints left in my mind the seeds of indignation against our foolish civil institutions, whereby the real welfare of the public and true justice are always sacrificed to an apparent order, which is in reality subversive of all order, and of which the only effect is, to bestow the sanction of public authority upon the oppression of the weak and the injustice of the strong Two causes prevented these seeds from developing at that time, as they did afterwards In the first place, it was a matter that concerned myself and private interest, which has never produced anything great or noble, cannot draw from my heart the divine flights which only the purest love of the just and the beautiful can produce, in the second place, the charm of friendship moderated and calmed my anger by the ascendency of a gentler feeling At Venice I had made the acquaintance of a Biscayan, a friend of my friend Carrio, and a person who deserved the friendship of every honourable man This amiable young man, endowed with every accomplishment and virtue, had just travelled through Italy in order to cultivate a taste for the fine arts, and, thinking that he had nothing further to learn, intended to return direct to his own country I told him that the arts were merely the recreation of a genius like his, which was made to cultivate the sciences, and I advised him, in order to acquire a taste for these, to take a journey to Paris and stay there for six months He believed what I said, and, on my arrival at Paris, I found him waiting for me His apartments were too large for him, he offered to share them with me, and I accepted I found him full of enthusiasm for the higher branches of knowledge Nothing was beyond his powers of com-

prehension, he devoured and digested everything with marvellous rapidity. How he thanked me for having provided him with this nourishment for his mind, which was tormented by a thirst after knowledge, without his being aware of it himself! What treasures of knowledge and virtue did I find in this vigorous soul! I felt that this was the friend I needed, we became intimate Our tastes were not the same, we were always disputing Both obstinate, we could never agree on a single subject Notwithstanding, we were unable to separate, and, although we perpetually contradicted each other, neither of us would have wished the other to be different

Ignacio Emmanuel de Altuna was one of those rare individuals, whom Spain alone produces, too seldom for her own glory He was not a man of the violent national passions common to his countrymen, the idea of revenge was as far from his mind as the desire of it from his heart He was too proud to be vindictive, and I have often heard him say, with great *sang-froid*, that no living man could offend him He was gallant without being tender, he played with women as if they had been pretty children; he amused himself with his friends' mistresses, but I never knew him to have one himself or even to desire it The flames of the virtue which consumed his heart never suffered the passions of desire to become excited.

After his travels, he married, died young, and left children, and I am as convinced as I am of my own conscience, that his wife was the first and only woman with whom he enjoyed the pleasures of love Outwardly, he was devout, like a Spaniard, in his heart he had the piety of an angel With the exception of myself, he is the only tolerant person I have ever seen in my life He never asked anyone what his religious views were It made little difference to him whether his friend was a Jew, Protestant, Turk, bigot, or atheist, provided he was an honest man Obstinate and headstrong in matters of little importance, the moment religion, or even morality, became the subject of discussion, he drew back, held his tongue, or simply said, "I have only myself to answer for." It is incredible that so elevated a mind could be associated with an attention to detail carried to minuteness He divided and settled in advance the occupations of his day, by hours, quarters, and minutes, and he adhered so scrupulously to this arrangement, that, if the hour struck while he was in the middle of a sentence, he would have shut the book without finishing it. Each of these portions of time, thus broken up, was set apart for a different occupation,

reflection, conversation, divine service, Locke, telling his beads, visiting, music, painting, no pleasure, temptation, or desire to oblige, was permitted to interrupt this arrangement, only a duty to be fulfilled could have done so When he gave me the list of his distribution of time, in order that I might follow it, I began by laughing, and ended with tears of admiration. He never bored others, or suffered them to bore him, he was somewhat abrupt with those who, out of politeness, attempted to do so He was hot-tempered, but not sulky I have often seen him in a passion, but never angry Nothing could be more cheerful than his disposition. He knew how to make and take a joke, he was even brilliant in this respect, and had a talent for epigram When anyone roused him, he was loud and noisy, and his voice could be heard at a distance; but, whilst he exclaimed loudly, one could see him smile, and, in the midst of his excitement, he would utter some pleasantry, which made everyone burst out laughing He had neither the phlegmatic disposition nor the complexion of a Spaniard His skin was white, his cheeks ruddy, his hair light brown, almost fair. He was tall and well-built, his body was a worthy habitation for his soul

This man, wise in heart as in understanding, was a man of the world, and was my friend This is my only answer to those who are not We became so intimate, that we formed the intention of spending our lives together It was agreed that, in a few years, I should go and live with him on his estate at Ascoytia All the details of this plan were arranged between us the day before he left Nothing was wanting, except that which does not depend upon men in the best-concerted plans Later events, my misfortunes, his marriage, and, lastly, his death, separated us for ever One would feel inclined to say, that only the dark schemes of the wicked succeed, that the innocent projects of the good are hardly ever fulfilled

Having felt the inconvenience of dependence, I firmly resolved never to expose myself to it again Having seen the ambitious projects, which circumstances had caused me to form, overthrown almost at their birth, discouraged from again entering the career, which I had begun so successfully, and from which, notwithstanding, I had just been driven, I resolved never to attach myself to anyone again, but to remain independent, by making the best use of my talents, the extent of which I was at last beginning to appreciate, and of which I had hitherto entertained too modest an opinion I resumed work at my opera,

which had been discontinued owing to my journey to Venice, and in order to devote myself to it with less interruption, after Altuna's departure, I returned to my old lodgings at the Hôtel St Quentin, which was situated in an unfrequented quarter of the city, close to the Luxembourg, and was better suited for quiet work than the noisy Rue St Honoré There, the only real consolation, which Heaven has afforded me in my misery, and which alone renders it endurable, awaited me As this is no passing acquaintance, I must enter in some detail upon the manner in which it was formed

We had a new landlady, who came from Orleans To help her with the linen, she had a young girl from her native place, about twenty-two or twenty-three years of age, who, like the landlady, took her meals with us This girl, whose name was Thérèse le Vasseur, was of respectable family, her father being an official at the Orleans mint, and her mother engaged in business The family was a large one, and, as the mint stopped working, the father found himself without resources, while the mother, who had become bankrupt, managed her affairs badly, gave up business, and came to Paris with her husband and daughter, who, by her own exertions, supported all three

The first time I saw this girl appear at table, I was struck by her modest behaviour, and, still more, by her lively and gentle looks, which, in my eyes, at that time appeared incomparable. The company at table, besides M de Bonnefond, consisted of several Irish priests, Gascons, and others of the same description Our hostess herself had led an irregular life I was the only person who spoke and behaved decently. They teased the girl, I took her part, and immediately their railleries were turned against me Even if I had not felt naturally inclined towards this poor girl, a feeling of compassion, even of opposition, would have aroused my sympathy. I have always admired decency in words and manners, especially in the opposite sex I openly avowed myself her champion I saw that she was touched by my sympathy, and her looks, enlivened by gratitude which she dared not express, were thereby rendered more eloquent

She was very bashful, and so was I The intimacy, which this similarity of disposition seemed to keep at a distance, was, however, very speedily formed The landlady, who perceived it, became furious, and her brutal behaviour gained me greater favour with the little one, who, having no one in the house except myself to help her, was grieved to see me go out, and sighed for

her protector's return The relation of our hearts, and the similarity of our disposition, soon exercised their usual effect. She thought that she saw in me an honourable man, and she was not mistaken I thought that I saw in her a feeling, simple girl, free from coquetry, and I was not deceived either I declared to her beforehand that I would never forsake her, but that I would never marry her Love, esteem, and simple sincerity secured my triumph, and it was because her heart was tender and virtuous, that I was happy without being too audacious.

Her fear that it would annoy me not to find in her that which she believed I expected, delayed my happiness more than anything else. I saw that she was disturbed and confused before she gave herself up to me, anxious to make herself understood, and yet afraid to explain herself. Far from suspecting the real cause of her embarrassment, I quite wrongly attributed it to another, the idea of which was highly insulting to her character. Believing that she intended me to understand that my health might be endangered, I was greatly perplexed, and, although this did not restrain my feelings, for several days it poisoned my happiness As neither of us understood the other, our conversations on the subject were so many riddles and ridiculous misunderstandings She was inclined to believe that I was utterly mad, and I hardly knew what to think of her. At last we came to an explanation She confessed to me with tears that she had once misconducted herself in the early years of her womanhood, when a cunning seducer had taken advantage of her ignorance As soon as I understood her, I uttered a cry of joy. "Virginity!" I cried, "Paris is the right place, twenty is the right age to look for it! Ah, my Thérèse! I am only too happy to possess you, modest and healthy, and not to find what I never looked for"

At first I had only sought amusement, I now saw that I had found more and had gained a companion A little intimacy with this excellent girl, a little reflection upon my situation, made me feel that, while thinking only of my pleasures, I had done much to promote my happiness. To supply the place of my extinguished ambition, I needed a lively sentiment which should take complete possession of my heart In a word, I needed a successor to mamma As I should never live with her again, I wanted someone to live with her pupil, in whom I might find the simplicity and docility of heart which she had found in me I felt it necessary that the gentle tranquillity of private and domestic life should make up to me for the loss of the brilliant career which

I was renouncing. When I was quite alone, I felt a void in my heart, which it only needed another heart to fill Destiny had deprived me of, or, at least in part, alienated me from, that heart for which Nature had formed me From that moment I was alone, for with me it has always been everything or nothing I found in Thérèse the substitute that I needed Thanks to her, I lived happily, as far as the course of events permitted At first I tried to improve her mind, but my efforts were useless Her mind is what Nature has made it; culture and teaching are without influence upon it. I am not ashamed to confess that she has never learnt how to read properly, although she can write fairly well. When I went to live in the Rue Neuve-des-Petits-Champs, opposite my windows, at the Hôtel de Pontchartrain there was a clock For more than a month I did my utmost to teach her how to tell the time by it, but, even now, she can hardly do so She has never been able to give the names of the twelve months of the year in correct order, and does not know a single figure, in spite of all the trouble I have taken to teach her She can neither count money nor reckon the price of anything The words which she uses in speaking are often the very opposite of those which she means I once made a dictionary of the phrases she used, to amuse Madame de Luxembourg, and her absurd mistakes have become famous in the society in which I lived. But this person, so limited in understanding—so stupid, if you will—is a most excellent adviser in cases of difficulty Frequently, in Switzerland, in England, and in France, at the time of the misfortunes which befell me, she saw what I did not see myself, gave me the best advice to follow, rescued me from dangers into which I was rushing blindly, and, in the presence of ladies of the highest rank, of princes and the great ones of the world, her opinions, her good sense, her answers, and her behaviour have gained for her the esteem of all, and for me, compliments upon her good qualities which I felt convinced were sincere

When we are with those we love, sentiment nourishes the mind as well as the heart, and we have little need to search for ideas elsewhere I lived with my Thérèse as pleasantly as with the most brilliant genius in the world Her mother, who prided herself on having been formerly brought up with the Marquise de Monpipeau, tried to play the wit, and wanted to undertake the mental guidance of her daughter, and, by her craftiness, spoiled the simplicity of our intercourse The annoyance which her importunity caused me made me, in some degree, get over the

foolish shame, which prevented me from venturing to show myself with Thérèse in public, and we took little walks together in the country, where we had little collations which were delightful to me. I saw that she loved me sincerely, and this increased my affection for her. This sweet intimacy made up for everything I no longer felt any concern about the future, or, at least, I only thought of it as a prolongation of the present I only desired to make sure that it would last

This attachment rendered all other recreation superfluous and insipid I never went out except to visit Thérèse, her place of abode became almost my own This retired life proved so favourable to my work that, in less than three months, my opera, words and music, was finished, and nothing remained to be added, except some accompaniments and a few tenor notes.[1] This drudgery wearied me exceedingly. I proposed to Philidor to undertake it in return for a share of the profits. He came twice and put in a few notes in the act of "Ovid", but he was unable to tie himself to a task which required such unremitting application, on the chance of remote and even doubtful profit. He did not come again, and I finished my task myself.

My opera being ready, the next thing was to make some money by it, which was a far more difficult task. It is impossible for a man who lives a solitary life to succeed in Paris I thought of making my way with the aid of M de la Poplinière, to whom I had been introduced by Gauffecourt on my return from Geneva M de la Poplinière was the Maecenas of Rameau, Madame de la Poplinière was his most humble pupil, Rameau was completely master in that house. Supposing that he would be glad to give his support to the work of one of his disciples, I wanted to show him mine. He refused to look at it, saying that he could not read scores; it was too fatiguing. La Poplinière suggested that it might be possible to get him to listen to it, and offered to get an orchestra together to perform selections I desired nothing better Rameau grumblingly consented, repeating incessantly that the composition of a man, who had not been brought up to the profession, and who had learnt music entirely by himself, must be something fine I hastened to copy out in parts five or six of the best passages I had about ten instrumentalists, Albert, Bérard, and Mademoiselle Bourdonnais being the vocalists As soon as the overture commenced, Rameau, by his extravagant praises, intended to make it understood that the work could not be my own composition He exhibited signs of impatience at

[1] *Remplissages* the parts between bass and treble.

every passage; but, after a counter-tenor song, the execution of which was robust and powerful, and the accompaniment brilliant, he could no longer contain himself; he addressed me with a brutality which gave universal offence, and declared that part of what he had just heard was the work of a consummate master of the art, while the rest was by an ignorant fellow, who did not even understand music. It is true that my work, uneven and irregular, was sometimes sublime and sometimes insipid, as must be the work of everyone who only elevates himself by flashes of genius, without the support of scientific training. Rameau declared that he saw in me only a contemptible plagiarist, without talent or taste. The company present, and particularly the master of the house, thought differently. M. de Richelieu, who at that time, as is well known, was a frequent visitor, heard of my work, and wished to hear the whole of it played, intending, if it pleased him, to have it performed at Court. It was performed with full chorus and orchestra, at the King's expense, at the house of M. Bonneval, manager of the Court amusements.[1] Francœur directed the performance, and the effect was surprising. The Duke was never tired of loudly expressing his approval; and, at the end of a chorus in the act of "Tasso," he got up from his seat, came over to me, shook me cordially by the hand, and said, "M. Rousseau, that is a delightful harmony! I have never heard anything finer; I will have it performed at Versailles." Madame de la Poplinière, who was present, did not say a word. Rameau, although invited, had refused to come. The next day Madame de la Poplinière received me very ungraciously at her toilette, pretended to depreciate my work, and told me that, although a little false glitter had dazzled M. de Richelieu at first, he had recovered himself, and she advised me not to build any hopes upon my opera. The Duke arrived shortly afterwards, and spoke to me in quite a different tone, flattered me upon my talents, and seemed still disposed to get my work performed before the King. "Only the act of 'Tasso' would not be permitted at Court," said he; "you must write another instead of it." These words alone were enough to make me go and shut myself up in my room; and in three weeks I had composed another act in place of "Tasso," the theme of which was "Hesiod inspired by one of the Muses." I found means to introduce into the act part of the history of the development of my talents and of the jealousy with which Rameau had been pleased to honour them. In the

[1] *Intendant des menus (plaisirs)*: lit. Manager of the expenses connected with Court ceremonies, festivals, and theatrical and other performances.

new act, the flight was less gigantic and better sustained than in "Tasso." The music was equally grand and the composition far superior, and, if the other two acts had been equal to this, the whole piece might have been represented with success; but, while I was putting the last touches upon it, another undertaking interrupted its execution.

[1745-1747].—During the winter after the battle of Fontenoy, several fêtes took place at Versailles, and several operas were performed at the Théâtre des Petites-Écuries. Amongst these was Voltaire's drama, *La Princesse de Navarre*, set to music by Rameau, which had just been revised and the title changed to *Les Fêtes de Ramire*. This change of subject rendered several alterations necessary in the *divertissements*,[1] both in the words and music. The question was, to find someone capable of performing this two-fold task. Voltaire and Rameau being in Lorraine, where they were both engaged on the opera of *Le Temple de la Gloire*, and consequently unable to give their attention to it, M. de Richelieu thought of me, and proposed to me that I should undertake the task; and, in order that I should be better able to judge what there was to be done, sent me the poem and the music separately. Before all, I was unwilling to touch the words without the author's consent, and I wrote to him on the subject a very polite and even respectful letter, as was only proper, and received the following answer, the original of which is to be found in the packet of papers, docketed A, No. 1:

"December 15th, 1745.

"Sir,—Two accomplishments, which have hitherto always been separate, are united in you. These are two good reasons why I should esteem and endeavour to love you. I am sorry, for your own sake, that you should employ these accomplishments upon a work which is none too worthy of you. Some months ago, M. de Richelieu gave me strict orders to compose, at a moment's notice, a trifling and poor sketch of some insipid and unfinished scenes, which were to be adapted to *divertissements* utterly unsuited to them. I obeyed most scrupulously. I worked very rapidly and very badly. I sent the miserable skit to M. de Richelieu, feeling sure that he would not make use of it, or that I should have to correct it. Happily it is in your hands; you may do exactly what you please with it; I have entirely put it out of my sight. I have no doubt that you have corrected all the errors which must have occurred in the hasty composition of a simple sketch, and that you have filled in all that was wanting.

"I remember that, amongst other stupid blunders, I have forgotten to explain, in the scenes which connect the *divertissements*,

1 The incidental songs and dances.

how the Princess Grenadine is suddenly transported from a prison into a garden or palace. As it is not a magician, but a Spanish nobleman, who gives the festival in her honour, it seems to me that nothing ought to take place by enchantment. I beg you, Sir, to look at this passage again, of which I have only a confused idea. See if it is necessary that the prison should open, and our princess be conducted from it to a beautiful gilded and varnished palace, already prepared for her. I know that all this is very wretched stuff, and that it is beneath the dignity of a thinking being to make a serious business of such trifles; but, since it is our duty to displease as little as possible, we must employ as much reason as we are able, even upon a miserable opera *divertissement*.

"I entirely depend upon you and M. Ballod, and I trust soon to have the honour of thanking you, and of assuring you, Sir, how I have the honour to be," &c. &c.

There is nothing to cause surprise in the excessive politeness of this letter, compared with the almost rude tone of those which I have since then received from him. He thought that I was high in favour with M. de Richelieu, and his well-known courtly suppleness obliged him to show great politeness towards a new-comer, until he had become better acquainted with the measure of his importance.

Authorised by M. de Voltaire, and relieved from considering Rameau at all in the matter, since his only object was to injure me, I set to work, and in two months my task was executed. The poetry was a mere trifle; my only endeavour was to prevent the difference of style being noticed, and I was presumptuous enough to believe that I was successful. The music cost me more time and labour; besides being obliged to compose several introductory pieces, amongst others the overture, the whole of the recitative, which devolved upon me, presented very great difficulties, since I was obliged to connect, often in a few lines, and by means of very rapid modulations, symphonies and choruses in very different keys; for, in order that Rameau might not be able to accuse me of having spoilt his airs, I was determined not to alter or transpose a single one. The recitative was a success. It was well accented, full of vigour, and above all, admirably modulated. The idea of the two great men, with whom I had the honour to be thus associated, had elevated my genius, and I can say that, in this thankless and inglorious task, of which the public could not even be informed, I nearly always kept myself up to the level of my models.

The piece, as revised by me, was rehearsed at the grand theatre of the Opera. Of the three authors I alone was present

Voltaire was away from Paris, and Rameau either did not come, or kept himself hidden

The words of the first monologue were very melancholy. It began as follows:

"O mort ! viens terminer les malheurs de ma vie"

I had been obliged to set it to appropriate music, and yet it was just this upon which Madame de la Poplinière founded her criticism, and accused me, with considerable bitterness, of having composed a funeral anthem. M. de Richelieu judiciously began by inquiring who had written the words of the monologue I showed him the manuscript which he had sent me, which proved that it was Voltaire. "In that case," said he, "Voltaire alone is to blame" During the rehearsal, all my work was disapproved of by Madame de la Poplinière, and defended by M de Richelieu But in the end I found the opposition too strong, and it was notified to me, that I should have to make several alterations in my work, in regard to which it would be necessary to consult M Rameau. Deeply grieved at such a result, instead of the praise which I had expected and certainly deserved, I returned home heart-broken Worn out with fatigue, and consumed by grief, I fell ill, and for six weeks I was unable to leave my room

Rameau, who was commissioned to make the alterations indicated by Madame de la Poplinière, sent to ask me for the overture of my great opera, in order to substitute it for that which I had just composed Luckily, I perceived the trick and refused. As there were only four or five days before the representation, he had no time to compose a fresh overture, and was obliged to leave mine as it was It was in the Italian style, at that time quite unknown in France Nevertheless, it gave satisfaction and I heard, through M. de Valmalette, the King's *maître d'hôtel*, the son-in-law of M. Mussard, a relative and friend of mine, that musical enthusiasts had expressed themselves well satisfied with my work, and that the general public had not been able to distinguish it from Rameau's But the latter, in concert with Madame de la Poplinière, took measures to prevent anyone from knowing that I had anything at all to do with it On the books of the words, which were distributed amongst the spectators, and in which the authors' names are always given, Voltaire alone was mentioned Rameau preferred the suppression of his own name to seeing mine associated with it.

As soon as I was able to go out, I resolved to call upon M. de Richelieu It was too late, he had just set out for Dunkirk, where he was to direct the embarkation of the troops for Scotland When he returned, in order to justify my idleness, I said to myself that it was too late As I never saw him again, I lost the honour which my work deserved, and the fee which it ought to have brought me, while I never received the least return, or rather compensation for my time, my trouble, my vexation, my illness, and the expense which it entailed. Nevertheless, I have always thought that M de Richelieu was himself well-disposed towards me, and entertained a favourable opinion of my abilities; but my ill-luck and Madame de la Poplinière combined prevented him from giving effect to his goodwill

I was quite unable to understand the dislike with which I was regarded by this woman, whom I had done my utmost to please, and to whom I paid court regularly Gauffecourt explained the reasons for it "In the first place," said he, "her friendship for Rameau, whose avowed patroness she is, and who will brook no rival; and, in the second place, an original sin, which condemns you in her eyes, and which she will never forgive—the fact that you are a Genevese." In regard to this, he told me that the Abbé Hubert, who also came from Geneva, and was the sincere friend of M de la Poplinière, had done his utmost to prevent him from marrying this woman, whose character he knew well, and that, after the marriage, she had sworn implacable hatred against him and all the Genevese as well. "Although M de la Poplinière is well-disposed towards you," he added—"this I know to be a fact—do not reckon upon his support. He is very fond of his wife, she hates you; she is mischievous and cunning You will never do any good in that house" I took the hint

The same Gauffecourt also rendered me a very essential service about this time I had just lost my worthy father; he was about sixty years of age. I did not feel this loss as keenly as I should have done at another time, when the difficulties of my situation occupied my attention less During his lifetime, I had never attempted to claim the remainder of my mother's property, and had allowed him to draw the trifling interest it produced After his death, I no longer felt any scruples about the matter, but the want of legal proof of my brother's death caused a difficulty which Gauffecourt undertook to remove, and did so, with the aid of the good offices of De Lolme, the advocate As I had pressing need of

this small addition to my finances, and the result was so uncertain, I waited for definite information with the liveliest impatience

One evening, on entering my lodgings, I found the letter which was bound to contain it, I took it up, in order to open it, with an impatient trembling, of which I inwardly felt ashamed. "What!" said I contemptuously to myself, "shall Jean Jacques suffer himself to be overcome by self-interest and curiosity?" I immediately put back the letter on the mantelpiece, undressed, went quietly to bed, slept better than usual, and got up rather late the next day, without thinking any more about my letter While dressing, I caught sight of it, opened it leisurely, and found a bill of exchange inside Many pleasant feelings entered my mind at once, but the liveliest of all was the consciousness of my victory over myself I could mention a number of similar instances in the course of my life, but I am too pressed for time to relate everything I sent a little of the money to poor mamma, regretting with tears the happy time when I should have laid the whole at her feet All her letters showed signs of her distress. She sent me heaps of recipes and secret remedies, which she declared would make my fortune and her own Already the thought of her wretchedness contracted her heart and narrowed her mind The small sum which I was able to send her fell into the hands of the rascals by whom she was surrounded She derived no benefit from anything I was disgusted at the idea of sharing what I myself sorely needed with these wretches, especially after the fruitless attempts which I made to get her out of their hands, as will be afterwards related

Time slipped away, and the money with it We were two, even four in number, or, to speak more correctly, seven or eight; for, although Thérèse was disinterested to a degree almost unexampled, her mother was by no means the same As soon as she found herself somewhat improved in circumstances—thanks to my attention—she sent for her whole family to share the fruits of it. Sisters, sons, daughters, grand-daughters—all came, with the exception of her eldest daughter, who was married to the manager of the carriage service at Angers All that I did for Thérèse was turned by her mother to the benefit of these starvelings As I had not to do with a covetous person, and was not under the influence of a foolish passion, I committed no follies Content to keep Thérèse decently, but without luxury, protected against pressing needs, I consented to her handing over to her

mother all that she was able to earn by her own exertions, nor did I limit myself to that, but, by a fatality which always pursued me, while mamma was plundered by the rascals who surrounded her, Thérèse was preyed upon by her family, and I could render no assistance in either case which benefited her for whom it was intended It was curious that Madame le Vasseur's youngest child—the only one who had not received a marriage portion—was the only one who supported her father and mother, and that, after having long endured the blows of her brothers and sisters, and even of her nieces, this poor girl was now plundered by them, without being able to offer a better resistance to their thefts than formerly to their blows Only one of her nieces, named Goton Leduc, was of a tolerably amiable and gentle disposition, although she was spoiled by the example and lessons of the others As I frequently saw them together I gave them the names which they gave to each other. I called the niece my niece, and the aunt my aunt, and both called me uncle. Hence the name of "aunt" by which I continued to call Thérèse, and which my friends sometimes repeated by way of a joke

It will easily be understood that, in such a situation, I had not a moment to lose before attempting to extricate myself from it. Supposing that M de Richelieu had forgotten me, and no longer expecting anything from the Court, I made some attempts to get my opera accepted in Paris, but I encountered difficulties which it required considerable time to overcome, and I became more hard pressed every day I resolved to offer my little comedy of *Narcisse* to the Italian theatre It was accepted, and I was given a free pass to the theatre, which pleased me greatly, but this was all I could never get my piece performed, and at length, tired of paying court to comedians, I turned my back upon them At length I had recourse to the last expedient which remained, and the only one which I ought to have adopted. While visiting at M de la Poplinière's house, I had kept away from M. Dupin's. The two ladies, although related, were not on good terms, and never visited. There was no intercourse between the two houses—Thieriot alone was at home in both He was commissioned to endeavour to bring me back to M Dupin M de Francueil at that time was studying natural history and chemistry, and was making a collection I believe that his ambition was to be elected a member of the Academy of Sciences. With this object he wanted to write a book, and he thought that I might be useful to him in this undertaking. Madame

Dupin, who also contemplated a book, had almost similar views in regard to me. They would have liked to engage me as a kind of secretary, to be shared between them; and this was the object of Thieriot's exhortations. I required, as a preliminary, that M. de Francueil should employ his own and Jelyote's influence to get my piece rehearsed at the opera. He consented. The *Muses galantes* was at first rehearsed several times at the Magasin,[1] and afterwards at the Grand Theatre. There was a large audience at the general rehearsal, and several pieces were warmly applauded. Nevertheless, during the performance—very badly conducted by Rebel—I felt myself that the piece would not be accepted, and, indeed, that it could not be presented to the public without great alterations. Accordingly I withdrew it without saying a word, and without exposing myself to the risk of rejection; but I clearly saw, from several indications, that, even if the work had been perfect, it would not have passed. M. de Francueil had certainly promised to get it rehearsed, not to secure its acceptance. He scrupulously kept his word. I have always fancied, on this and several other occasions, that neither he nor Madame Dupin were particularly anxious that I should acquire a certain reputation in the world, perhaps for fear that, when their own works appeared, it might be supposed that they had grafted their talents upon mine. However, as Madame Dupin had always entertained a very moderate idea of my abilities, and never employed me except to write at her dictation, or to undertake purely learned researches, this reproach, especially as far as she was concerned, might have been unjust.

[1747–1749.]—This last failure completely discouraged me. I abandoned every prospect of fame and promotion; and, without thinking further of my real or fancied talents, which were of such little service to me, I devoted my time and trouble to providing for the support of myself and my dear Thérèse, in a manner which might be agreeable to those who undertook to assist me in doing so. I accordingly attached myself entirely to Madame Dupin and M. de Francueil. This did not place me in a very affluent position, for the 800 or 900 *francs* which I received for the first two years was hardly sufficient for my most pressing needs, as I was obliged to rent a furnished room in their neighbourhood, in a somewhat expensive quarter, and to pay for another lodging quite at the other end of Paris, at the top of

1 The place where the theatrical decorations, costumes, and accessories were kept.

the Rue Saint-Jacques, where I went nearly every evening to supper, whatever the state of the weather might be I soon got into the way of my new occupation, and even began to like it. I became interested in chemistry, and went through several courses at M Rouelle's, together with M. de Francueil, and we proceeded, to the best of our ability, to fill quires of paper with our scribblings upon this science, of which we scarcely knew the elements In 1747 we went to spend the autumn in Touraine, at the Château of Chenonceaux, a Royal mansion upon the Cher, built by Henri II for Diana of Poitiers, whose monogram may still be seen there, and which is now in the possession of M. Dupin, a farmer-general. We enjoyed ourselves greatly in this beautiful place, we lived well, and I became as fat as a monk We had a good deal of music I composed several trios, full of vigour and harmony, of which I shall perhaps speak in my supplement, if I ever write one We played comedies I wrote one, in three acts, entitled *l'Engagement téméraire*, which will be found amongst my papers, and has no other merit than that of great liveliness. I also composed some other trifles, amongst them a piece in verse, called *l'Allée de Sylvie*, from a walk in the park, on the banks of the Cher This did not, however, interrupt my chemical studies, or the work which I was doing for Madame Dupin.

While I was growing fat at Chenonceaux, my poor Thérèse was increasing in size at Paris for another reason, and, on my return, I found the work which I had commenced in a more forward condition than I had expected Considering my position, this would have thrown me into the greatest embarrassment, had not some table companions furnished me with the only means of getting out of the difficulty This is one of those essential pieces of information which I cannot give with too much simplicity, because, if I were to offer any explanation, I should be obliged either to excuse or to inculpate myself, and in this place I ought not to do either the one or the other

During Altuna's stay at Paris, instead of going to an eating-house, we usually took our meals in our neighbourhood, nearly opposite the *cul-de-sac* of the Opera, at the house of one Madame la Selle, a tailor's wife, whose dinners were indifferent, but her table was always in request, on account of the good and respectable company which resorted there, no one was admitted unless he was known, and it was necessary to be introduced by one of the regular guests. Commandeur de Graville, an old rake, full of wit and politeness, but filthy in his language, lodged there,

and attracted a jovial and brilliant company of young officers in the guards and musketeers, Commandeur de Nonant, protector of all the girls employed at the Opera, daily brought all the news from that haunt of vice; M. Duplessis, a retired lieutenant-colonel, a good and respectable old man; and Ancelet,[1] an officer in the musketeers, maintained a certain amount of order amongst these young people The house was also frequented by merchants, financiers, and purveyors, but polite and honourable men, distinguished in their profession, M de Besse, M de Forcade, and others whose names I have forgotten In short, good company of all classes was to be met there, with the exception of abbés and lawyers, whom I never saw there, and it was agreed that members of those professions were never to be introduced The company, fairly numerous, was very gay without being noisy, and many broad stories were told, which, however, were free from vulgarity. Old de Graville, with all his risky stories, never lost his old-fashioned courtly politeness, and no indecency ever escaped his lips which was not so witty that any woman would have pardoned it He gave the tone to the whole table, all these young people related their adventures of gallantry with equal freedom and grace, and there was no lack of stories of girls, as there was a stock of them close at hand, since the passage leading to Madame la Selle's house also led to the shop of Madame Duchapt, a famous dressmaker, who at the time employed some very pretty girls, with whom our gentlemen used to go and chat before or after dinner I should have amused myself like the rest, if I had been bolder I only needed to go in as they did, but I never ventured As for Madame de la Selle, I often went to dine at her house after Altuna had left I there heard a number of amusing anecdotes, and also gradually adopted, thank Heaven! not the morals, but the principles which I found established. Honourable people injured, husbands deceived, women seduced, secret accouchements, these were the most ordinary topics, and he who contributed most to the

1 It was to this Ancelet that I gave a little comedy of mine, entitled *Les Prisonniers de Guerre*, which I had written after the disasters of the French in Bavaria and Bohemia, but which I never ventured to show or acknowledge, for the singular reason that the King, France, and the French people have perhaps never been more highly or sincerely praised than in this piece, and, avowed Republican and censurer of the Government as I was, I did not dare to confess myself the panegyrist of a nation, whose principles were all exactly the opposite of my own More grieved at the misfortunes of France than even the French themselves, I was afraid of being taxed with flattery and cowardice, on account of the expressions of sincere attachment, the date and origin of which I have mentioned in the first part of this work, and which I was ashamed to make public.

population of the Foundling Hospital was always most applauded. I caught the infection, I formed my manner of thinking upon that which I saw prevalent amongst very amiable and, in the main, very honourable people I said to myself, "Since it is the custom of the country, one who lives here may follow it" Here was the expedient for which I was looking I cheerfully resolved to adopt it, without the least scruples on my own part, I only had to overcome those of Thérèse, with whom I had the greatest trouble in the world to persuade her to adopt the only means of saving her honour Her mother, who, in addition, was afraid of this new embarrassment in the shape of a number of brats, supported me, and Thérèse at last yielded We chose a discreet and safe midwife, one Mademoiselle Gouin, who lived at the Pointe Saint-Eustache, to take care of this precious charge; and when the time came, Thérèse was taken to her house by her mother for her accouchement I went to see her several times, and took her a monogram, which I had written on two cards, one of which was placed in the child's swaddling clothes, after which it was deposited by the midwife in the office of the hospital in the usual manner. The following year the same inconvenience was remedied by the same expedient, with the exception of the monogram, which was forgotten. On my side there was no more reflection, no greater approval on the mother's, she obeyed with a sigh Later, all the vicissitudes which this fatal conduct produced in my manner of thinking, as well as in my destiny, will become apparent, for the present, let us keep to this first period Its consequences, as cruel as they were unforeseen, will force me to return to it only too frequently

Here I will mention my first acquaintance with Madame d'Epinay, whose name will frequently recur in these Memoirs Her maiden name was Mademoiselle d'Esclavelles, and she had just married M d'Epinay, son of M de Lalive de Bellegarde, farmer-general Her husband, like M de Francueil, was musical She also was musical, and devotion to the art led to a great intimacy between the three M de Francueil introduced me to Madame d'Epinay, who sometimes invited me to supper. She was amiable, witty, and talented, and certainly a very desirable acquaintance But she had a friend, Mademoiselle d'Ette, who was supposed to be very spiteful, and lived with the Chevalier de Valory, who did not enjoy a good reputation either I believe that the society of these two people did harm to Madame d'Epinay, who, although of a very exacting disposition, was endowed by Nature with qualities admirably adapted to regulate

or counterbalance its extravagances M. de Francueil partly inspired her with the friendship he himself entertained for me, and confessed his relations with her, which, for this reason, I would not speak of here, had they not become public property, and even reached the ears of M. d'Epinay himself M. de Francueil made singular revelations to me concerning this lady, which she never mentioned to me herself, and of which she never thought I had been informed. I never opened, and never will open, my lips on the subject, to her or anyone else All these confidential communications from one quarter and another rendered my situation very embarrassing, especially with Madame de Francueil, who knew me sufficiently well not to distrust me, although I was intimate with her rival As well as I was able, I consoled this poor lady, whose husband certainly did not return the love which she felt for him I listened to these three persons separately, and kept their secrets so faithfully, that not one of the three ever extracted from me any of the secrets of the other two, while at the same time I did not conceal from either of the women my attachment to her rival Madame de Francueil, who wanted to make use of me in several ways, had to put up with a formal refusal, and Madame d'Epinay, who on one occasion wanted to intrust me with a letter for Francueil, not only met with a similar denial, but I plainly declared that, if she wanted to drive me from her house for ever, she had only to propose the same thing to me again I must, however, do justice to Madame d'Epinay. Far from showing herself displeased with my conduct, she spoke in the highest terms of it to Francueil, and made me as welcome as ever In this manner, amidst the stormy relations between these three persons, whom I had to manage most carefully, upon whom I in a manner depended, and to whom I was sincerely attached, I retained to the end their friendship, their esteem, and their confidence, while I behaved with gentleness and complaisance, but always with uprightness and firmness In spite of my awkwardness and stupidity, Madame d'Epinay would take me with her to the gaieties at La Chevrette, a château near Saint-Denis belonging to M. de Bellegarde There was a stage there, on which performances were frequently given A part was given to me, which I studied for six months without intermission, but when the piece was performed, I had to be prompted in it from beginning to end After this trial, no more parts were offered to me

The acquaintance of Madame d'Epinay also procured me

that of her step-sister, Mademoiselle de Bellegarde, who soon afterwards became Comtesse de Houdetot When I first saw her, it was just before her marriage, and she conversed with me for a long time with that charming familiarity which is natural to her. I found her very amiable, but I was far from foreseeing that this young person would one day decide the destiny of my life, and was fated to drag me down, although innocently, into the abyss in which I find myself to-day

Although, since my return from Venice, I have not spoken of Diderot, or my friend Roguin, I had not neglected either, and with the former especially I had daily grown more and more intimate He had a Nanette, just as I had a Thérèse this was a further point of agreement between us But the difference was, that my Thérèse, who was at least as good-looking as his Nanette, was of a gentle disposition and an amiable character, calculated to gain the attachment of an honourable man, while his Nanette, who was a regular shrew and a fish-fag, exhibited no redeeming qualities which could compensate, in the eyes of others, for her defective education However, he married her, which was very praiseworthy, if he had promised to do so. As for myself, having made no promise of the kind, I was in no hurry to imitate him

I had also become connected with the Abbé de Condillac, who, like myself, was unknown in the literary world, but was destined to become what he is at the present day I was, perhaps, the first who discovered his abilities, and estimated him at his proper value. He also seemed to have taken a fancy to me, and while, shut up in my room in the Rue Jean-Saint-Denis, near the Opera, I was composing my act of *Hesiode*, he sometimes dined with me *tête-à-tête*, and we shared the expenses He was at that time engaged upon his "Essai sur l'Origine des Connaissances humaines," his first work When it was finished, the difficulty was to find a bookseller to take it The booksellers of Paris are always arrogant and hard towards a new author, and metaphysics, which was not much in fashion at the time, did not offer a very attractive subject I spoke of Condillac and his work to Diderot, and introduced them to each other They were made to suit each other, and did so Diderot induced Durant the bookseller to accept the Abbé's manuscript, and this great metaphysician received for his first book—and that almost as a favour—one hundred crowns, and even that he would perhaps not have received but for me As we lived at a

great distance from one another, we all three met once a week at the Palais-Royal, and dined together at the Hôtel du Panier Fleuri These little weekly dinners must have been exceedingly agreeable to Diderot, for he, who nearly always failed to keep his other appointments, never missed one of them On these occasions I drew up the plan of a periodical, to be called *Le Persifleur*, to be written by Diderot and myself alternately I sketched the outlines of the first number, and in this manner became acquainted with D'Alembert, to whom Diderot had spoken of it However, unforeseen events stopped the way, and the project fell into abeyance

These two authors had just undertaken the "Dictionnaire Encyclopédique," which at first was only intended to be a kind of translation of Chambers's, almost like that of James's "Dictionary of Medicine," which Diderot had just finished The latter wanted to secure my assistance in this second enterprise, and proposed that I should undertake the musical part of it I consented, and completed it very hastily and indifferently, in the three months which were allowed to myself, and all the other collaborators in the work. But I was the only one who was ready at the time appointed I handed him my manuscript, which I had had copied by one of M de Francueil's lackeys, named Dupont, who wrote a very good hand, paying him ten crowns out of my own pocket, for which I have never been reimbursed Diderot, on the part of the booksellers, promised me some remuneration, which neither of us ever mentioned again to the other

The undertaking was interrupted by his imprisonment His "Pensées philosophiques" had brought upon him a certain amount of annoyance, which led to no further consequences It was different with his "Lettre sur les Aveugles," which contained nothing that deserved censure except a few personal allusions, at which Madame Dupré de Saint-Maur and M de Réaumur took offence, and for which he was confined in the donjon of Vincennes It is impossible to describe the anguish which my friend's misfortune caused me My melancholy imagination, which always exaggerates misfortune, became alarmed I thought that he would be imprisoned for the rest of his life, I nearly went mad at the idea. I wrote to Madame de Pompadour, entreating her to procure his release, or to get me imprisoned with him I received no answer to my letter; it was too unreasonable to produce any effect, and I cannot flatter myself that it contributed to the subsequent alleviation

of the hardships of poor Diderot's confinement Had its severity continued without relaxation, I believe that I should have died of despair at the foot of this accursed donjon. Besides, even if my letter produced but little effect, neither did I myself claim much merit for it, for I only mentioned it to one or two people and never to Diderot himself.

END OF VOL. I